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A BAPTIST THEOLOGICAL QUARTERLY

Vol. XLVIII OCTOBER, 1951 No. 4

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THE Review and Expositor

A BAPTIST THEOLOGICAL QUARTERLY

Edited by the Faculty of the Southern Baptist Theological Seminary

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Subscription Rates: $2.00 per year in advance; single copies, 60 cents. Sold in England by Kingsgate Press, 4 Southhampton Row, London; in Canada, by Baptist Book Rooms, Toronto.

Entered as second-class matter July 14, 1906, at the Post Office at Louisville, Ky., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 19, 1918.

THE
Review and Expositor

Vol. XLVIII OCTOBER, 1951 No. 4

Elements of Strength in the Preaching of John Albert Broadus*

V. L. STANFIELD

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Louisville, Ky.**

During the last half of the nineteenth century in America, no Baptist preacher enjoyed greater popular fame than did John Albert Broadus. By his Seminary colleagues, by denominational leaders, by competent critics of preaching, and by appreciative congregations, he was ranked as one of the leading preachers of his time.

W. C. Wilkinson, a keen, analytic student of preachers and preaching, gave this appraisal of Dr. Broadus in *Modern Masters of Pulpit Discourse*:

> I have named in my title a man with every natural endowment, every acquired accomplishment, except, perhaps plentitude of physical power, to have become, had he been only a preacher, a preacher hardly second to any in the world.
>
> . . . His preaching work has been incidental, rather than principal in his career. He presents a conspicuous example . . . of a man who, notwithstanding that this must be said of him, yet enjoys, and justly enjoys . . . a national reputation as a preacher.[1]

In discussing Broadus as a preacher, Dr. A. T. Robertson made this helpful comparison:

> It has been my fortune to hear Beecher and Phillips Brooks, Maclaren, Joseph Parker and Spurgeon,

1. William Cleaver Wilkinson, **Modern Masters of Pulpit Discourse,** (Philadelphia: The Judson Press, 1905), p. 344.

> John Hall and Moody, John Clifford and David Lloyd George. At his best and in a congenial atmosphere Broadus was the equal of any man I have ever heard.[2]

Dr. E. C. Dargan, who succeeded Dr. Broadus as teacher of homiletics in our Seminary and who was an unusually able scholar of the history of preaching, gave this evaluation:

> As a preacher, John A. Broadus was one of the greatest of his age and country. The circumstances of his career . . . hindered the full measure of recognition to which his extraordinary merits as a preacher surely entitled him. Had he kept himself to a pastorate in some conspicuous place like those to which he was often invited, and had he written and published more sermons, there is no doubt that his enduring fame would have been . . . more nearly commensurate with his actual rank among the great preachers of the world.[3]

In a recent book on the Yale Lectures, *The Royalty of the Pulpit*, Edgar DeWitt Jones has listed Dr. Broadus as one of the Olympians. In speaking of the conspicuous position which he occupied and of the esteem and affection in which he was held by Baptists everywhere, Jones observed, "No king on his throne had more loyal and willing subjects than did this professor-preacher."[4] The fact that he was offered many professorships and the presidency of several colleges and universities, including the University of Chicago, shows that he was widely recognized beyond Baptist circles.

To the evaluations of these colleagues and critics could be added the personal testimonies of thousands who heard John A. Broadus preach. His fame as a preacher began in his first pastorate at Charlottesville, Virginia, and continued

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*Inaugural address of Assistant Professor V. L. Stanfield of the Department of Preaching, Southern Baptist Theological Seminary, September 11, 1951.

2. A. T. Robertson, **The Minister and His Greek New Testament,** (New York: George H. Doran Co., 1923), p. 118.

3. Edwin C. Dargan, "John Albert Broadus—Scholar and Preacher," **The Crozer Quarterly,** (April, 1925), p. 171.

4. Edgar DeWitt Jones, **The Royalty of the Pulpit,** (New York: Harpers, 1951), p. 51.

and increased throughout his life. While teaching in the Seminary he was offered some of the leading pastorates in the United States. He was also widely sought as a summer supply—preaching in Richmond, New York, Brooklyn, Detroit, St. Louis, Boston, Philadelphia, Baltimore, and other cities. Dr. Broadus records that he preached seventy-five times as summer supply and on special occasions in Orange, N. J. Besides this supply preaching, he delivered many dedication, convention and commencement sermons, and was the featured speaker at various conferences. Wherever he preached the testimony was the same, "He is one of the world's great preachers." One man in trying to describe his preaching felt his description inadequate and finally said,

"He will appear in the Baptist Church here next Sunday, and if you will go and hear him preach, I believe you will admit that you never heard anyone preach before."[5]

These are the common appraisals which were given the preaching of John A. Broadus.

Since Broadus was given this high rank as a preacher, certain questions arise in the minds of those interested in preaching. To what did he owe this fame? What was the secret of his preaching success? What were the elements of strength in his preaching? Before any attempt is made to answer these questions, perhaps it will be helpful to any who are unfamiliar with Dr. Broadus' career to give a brief chronological summary of his life.

He was born January 24, 1827 in Culpeper County, Virginia, the fourth child of Major Edmund Broadus and Nancy Sims. His early education was received in his home and in small private schools. From 1844-1846 he continued his education by teaching and by engaging in disciplined independent study. In 1846 he entered the University of Virginia, graduating in June, 1850, with the Master of Arts degree. Again he taught in a small private school for a year. In 1851 he became a tutor of Latin and Greek at his alma mater and pastor of the Charlottesville Baptist Church.

5. W. H. Whitsitt, "John Albert Broadus," **Review and Expositor,** (July, 1907), p. 346.

After one year he resigned his teaching position in order to devote his full time to his pastorate, which he did until 1859, with the exception of two years when he was given a leave of absence to serve as Chaplain of the University of Virginia. In 1859 he became a member of the first faculty of the Southern Baptist Theological Seminary. For the next thirty-six years he was Professor of New Testament Interpretation and Homiletics. During the Civil War, when the Seminary was closed, he served for a brief time as a chaplain, preaching to the Confederate troops. In addition to his teaching, he was President of the Seminary from 1889 until his death in 1895.

With this brief sketch before us, we turn directly to the question, What were the elements of strength in Broadus' preaching? The answer to such a question must depend upon two sources—the accounts of those who knew the man and heard him preach and his extant sermonic material One must have first-hand reports because written sermons rarely reveal half of a man's effectiveness, and in Dr. Broadus' case, perhaps much less than that. One needs to study the sermons to gain any fair evaluation of content and method.

In relation to Broadus' preaching, the first source is fairly adequate, though more has been written about Broadus as scholar, teacher, and writer, than as preacher. The second source has been fairly meager. During his lifetime, Dr. Broadus published only one volume of sermons, containing twenty sermons and addresses. However, there is unpublished sermonic material available in original manuscripts. This material is in the process of being transcribed and made usable. When it is completed, a more thorough and critical study of Broadus' preaching can be made. This study is based upon fifty favorite sermons—called favorite because they were preached from five to forty-five times.[6] These two sources have been consulted in trying to discover the elements of strength in Broadus' preaching.

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6. Based upon a compilation of the records kept in his "Day Book."

One element of strength in Broadus' preaching was his high concept of the preacher's office. This came in part from his early training. The Broadus home was devoutly Christian, and the church and its ministers were held in highest respect. Also, there were outstanding ministers in the Broaddus family—the famous Andrew Broaddus of Caroline County, Virginia, was a distant kinsman; while two uncles, William F. and Andrew, were preachers of more than local recognition. Prominent Christian leaders were frequent and welcome visitors in the Broadus home. These factors made indelible impressions upon the young boy and shaped his conception of the ministry.

His own call to preach greatly affected his concept of his task. Soon after his conversion, young Broadus considered the ministry, and others suggested to him that he should become a preacher. However, he felt that he was unworthy for such a task and without the ability to perform it. After three years of struggling with the choice of a vocation, he seemed to dismiss the idea of preaching and decided to become a physician. Soon, however, God spoke clearly to him and he yielded to the call to preach. This final decision came as a result of listening to a sermon by A. M. Poindexter on the parable of the talents. Broadus gave this account of the experience. As the preacher developed his theme,

> He spoke of consecrating one's mental gifts and possible attainments to the work of the ministry. He seemed to clear up all difficulties pertaining to the subject; he swept away all the disguise of self-delusion, all the excuses of fancied humility; he held up the thought that the greatest sacrifices and and toils possible to the minister's lifetime would be a hundred-fold repaid if he should be the instrument of saving one soul. Doubtless the sermon had many more important results . . . , but when the intermission came, the young man who has been mentioned sought out his pastor and with choking voice said: 'Brother Grimsley, the question is decided; I must try to be a preacher.'[7]

7. John Albert Broadus, **Sermons and Addresses** (Baltimore: H. M. Wharton and Co.: 1886), pp. 398-399.

After this experience, John Albert Broadus consecrated his life and talents to the work of the ministry. His call was from God. If there was ever any wavering from this conviction, it was not recorded. He might have said with Spurgeon, "I am as much called to preach as Paul was."

So important was the work of the preacher to him that he wanted to be properly prepared for it before he began it. Consequently, during his college course, the young preacher declined opportunities of preaching and pastoral work, believing that his preparation for the future was far more immediately important. Moreover, upon receiving his Master of Arts degree from the University of Virginia, he did not accept any of the calls which came to him, but rather chose to teach a year in a small school in order that he might continue his studies. That year could be called his period of retirement before he began his active ministry.

As Broadus began his life's work he soon felt that he should devote all his energies to his pastorate; consequently, he resigned his teaching position in the University of Virginia after one year. It must also be noted that he was most reluctant to leave his pastorate and become a professor in the Seminary; in fact, it seemed that he would not accept the position. He finally agreed to be a member of the first faculty only because he felt he could do more for preaching in training young men than he could by remaining in the pastorate. In his book, *A Treatise on the Preparation and Delivery of Sermons,* he declares that preaching is central in Christianity and that nothing can ever take its place or supersede it. Broadus could not have had a higher view of preaching and the preacher's task.

This exalted view of preaching permeated everything he said. It was an unconscious influence which an audience did not see but instinctively felt. It gave authority to what he had to say. It was a basic element of strength in his preaching.

Another element of strength in the preaching of Broadus came from his devotion to God's message. His commission

to preach was a commission to speak for God. He had a "profound personal belief in the divine inspiration and authority of the Bible . . . His reverence for the word of God was one of the deepest feelings of his nature."[8] So eager was he to know the meaning of the Scripture that he began independently the study of Greek and Hebrew. It was not unusual for him in the midst of a sermon to make a plea for the Bible—its worth, its spiritual guidance, its help in attaining holiness.[9] He felt that the Bible was the source of the most potent and precious truth, and in discussing spiritual matters he would say, "We can learn about such a subject as this only from the Bible."[10] One could not do a nobler deed, he believed, than to share the truth of the Bible. In a sermon on the "Holy Scriptures" he said,

> The greatest privilege of earthly life is to give some fellow creature the blessed word of God, and then try by loving speech and example, to bring home to the heart and conscience . . . the truths it contains.[11]

Having this high regard for the Bible, he desired to interpret it rightly. In his text-book, he devoted a brief section to hermeneutics, suggesting ways and means by which the preacher can interpret correctly. One of his favorite injunctions to his class was, "If you forget everything else I have told you, don't forget to treat the Scripture in a common sense way."[12] Even in a sermon, Dr. Broadus leaves his main idea to make a plea for correct interpretation. In discussing Romans 9:3, "For I could wish that myself were accursed from Christ for my brethren," a text which he said was difficult to interpret, he gave these three rules of interpretation:

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8. Dargan, **op. cit.**, pp. 171-172.

9. See unpublished sermons on John 17:9, Deut. 6:5, cf. Broadus, **op. cit.**, p. 156.

10. Unpublished sermon on I John 1.7.

11. Broadus, **op. cit.**, pp. 165-166.

12. J. D. Robertson, "Quotations from the Class Room of Dr. Broadus," **Seminary Magazine** (April, 1895), p. 428.

"Be willing to let the Scripture mean what it wants to mean . . .

"Take good account of the connection.

"Take good account of the state of the writer's mind."[13]

In his last New Testament class, in which he had lectured on Apollos, he appealed to his students to be "mighty in the Scriptures."[14]

In his own preaching, Dr. Broadus made excellent use of the Scripture. He used a text for every sermon; and the text was more than a springboard; it had a vital relation to the sermon. (It is interesting to note that in his "Day Book" where he kept a record of the date, place, and sermon preached, he recorded the sermon by text rather than by subject). Sometimes the text would provide the outline of the sermon, sometimes only a portion of the outline, sometimes the subject of the discourse, or again the introduction. But there was always some correct relationship. He used rather than abused the Scripture.

The texts which he used most frequently are some of the great preaching texts of the Bible. He followed his own advice, "Do not avoid a text because it is familiar."[15] A listing of these texts sounds like a roll call of the great texts of the Bible. Some examples are Isaiah 55:6-7, "Seek ye the Lord while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon"; John 3:18, "He that believeth on him is not condemned; but he that believeth not is condemned already, because he has not believed in the name of the only begotten son of God"; Romans 5:1, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ"; Hebrew 2:3a, "How shall

13. Broadus, **op. cit.**, pp. 110-111.
14. "Expressions from Students," **Seminary Magazine** (April, 1895), p. 428.
15. John A. Broadus, **A Treatise on the Preparation and Delivery of Sermons** (Philadelphia: Smith, English and Co.; 1872), p. 46.

we escape if we neglect so great salvation"; and Revelation 22:7, "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." These texts and others reveal that he preached from passages which contained the central truths of the Christian faith.

Surprisingly however, few of Dr. Broadus' sermons were expository, i.e. drawing the divisions and explanation of the divisions from the text. In fact, he did not often take a long passage as a text. From 1857-1893, he kept a record in his "Day Book" of four hundred and sixty sermons which he preached in various places (some of them many times). Of these sermons, 344 were on single verses, 110 on two or more verses, and six were on multiple texts. Only in one instance did he seem to preach a series of expository sermons. In 1887 he preached a series of sermons on I Corinthians at Walnut Street Baptist Church in Louisville. Most of his sermons were subject sermons. A comparison of the fifty sermons used for this study reveals twenty-two subject sermons, twelve textual sermons, nine textual topical sermons, and seven expository sermons.

Nonetheless, Dr. Broadus was an expository preacher in the broad sense of that term. He rarely, indeed if ever, preached a sermon in which there was not some exposition. Most often this would come in the introduction of the sermon. In leading into the body of a sermon, he would give something about the book from which the text was taken, or the author, or the context, or an explanation of the terminology of the text. An introduction to a sermon on Matt. 11:28-30, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn for me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light," shows Broadus' habitual, careful explanation of the Scripture.

> This familiar passage of Scripture contains one of the most precious among the many precious invi-

tations of our compassionate Redeemer. Many a feeble and fainting believer has been led by it to take fresh courage and "press toward the mark," many a burdened sinner has found in it that the Gospel of Jesus is indeed "good news," "a word in season to him that is weary." And since the passage is so important and so precious, we may find our profit in attending a little to its phraseology, in endeavoring to make ourselves acquainted with its precise terms. The Saviour invites to him all "that labor and are heavy laden." In this he doubtless referred partly to the burden of ceremonies and observances which the Scribes and Pharisees imposed upon their followers, as required by the traditions of the fathers, and as essential and sufficient for their finding favor with God. The law itself, St. Paul tells us, was, if looked upon as a means of salvation, too grievous a burden for any to bear; and these superstitious observances made it yet more grievous. Such persons, then, toiling and borne-down beneath the burden of the ceremonial law, are here invited to the Saviour. But he had reference likewise to all men, Jew and Gentile, in every nation and age, who are burdened with *sin.* All such are invited to him, with the promise that he will give them rest, rest from their labor, and relief from their load. They wear the galling yoke of sin and Satan, and he bids them take *his* yoke upon them. Wearing the yoke of another is an expression very often employed in Scripture, (as all will remember) to denote *subjection* to him. The figure is taken, of course, from beasts of burden, as oxen; being applied thence to all who are the laboring servants of a master. Jesus is then bidding those who have been the "servants of sin," to obey him from the heart and be *his* servants; those who have been subject to Satan, to take *him* instead as their King. "Take my yoke upon you, and learn of me." He recommends himself not only as King and Master, but as Teacher too. The Gospel is frequently and properly represented as something to be *learned;* men need to be *taught* the way of salvation. Thus we read that God "will have all men to be saved, and to come to a knowledge of the truth." This knowledge of the truth, these les-

sons of salvation, must be obtained from the Great Teacher Jesus. And when he says, "For I am meek and lowly in heart," the Saviour mean to show that he is fitted to be a Teacher, that so all may come and learn of him. In order that a Teacher may win the hearts of his pupils, and thereby the better make them love to learn and love what they do learn, he must unite to other qualities a certain mildness, and gentleness, and kindliness. Such men, other things being equal, are always most beloved and most successful, There are some men who by their affection and gentleness seem able to win at once the love of a child. And when our blessed Saviour bids men learn of him, he encourages the timid and fearful to come to him, by telling them that he is meek and lowly in heart, mild and loving and gentle, that he will be kind to them, and they need not fear. He would not be rough and overbearing and haughty as were the Doctors, the teachers of the law, he is not imperious and domineering and severe like many who have since professed to teach his doctrines:—he is humble and affectionate, condescending and kind.

We may learn from these words the character of the lessons, as well as of the Teacher. It is the knowledge of himself that he will give; and as he is meek and lowly, i.e. gentle and humble, so those that come to learn of him will be taught lessons of gentleness, lessons of humility. Still the chief intent of this clause would seem to be what was mentioned first, namely, to recommend himself as disposed to be kind and affectionate to all who might come to learn of him. "Take my yoke upon you, and learn of me: (you need not fear to make me your Teacher, for I am meek and lowly in heart:) and ye shall find rest unto your souls." He promises to free them from their grievous toils, to relieve them to their heavy burdens, to give them *rest.* To appreciate fully the expressiveness of this figure, one must imagine himself bearing a heavy burden, a weight such as he can hardly sustain, and that after bearing it till he is almost crushed to the ground, he throws it off, and rests. There are few things so delightful as this *rest* to one who has been heavy laden. And then suppose the burden clinging to

> you, bound with cords you cannot sever, though you are bowed down under the load and vainly striving to throw it off, and that as you labor thus and are heavy laden, one offers if you come to him to loose the bonds and take away the burden, and let you rest—how sweet would be the thought; how quickly, how joyfully, how thankfully, you would run to him! But it is impossible that men should be without subjection to some higher power; by our very nature we look up to some Being that is above us. All who are not subject to God, are the subjects of Satan: and they do wish to be delivered from the dominion of the Evil One, must find such deliverance in having God himself for their King, as he intended they should when he made them. Accordingly, when the Saviour offers to give rest, he bids them take *his* yoke upon them, and learn of *him,* and they shall find rest unto their souls. And then he concludes the invitation by encouraging them to believe that this exchange will be good and pleasant; they *labor* under the galling yoke of Satan, and are *heavy laden* with the grievous burdens of sin, but *his* yoke is *easy,* this burden is *light.* Such I think, is the meaning of the various passages of this invitation. . . .[16]

Such examples of his careful exposition could be multiplied again and again. He wanted the Scripture to say what it meant, he wanted his listeners to know what God had said and was saying to them. Therein was an element of his strength. Because he let himself be a channel of God's message, the intrinsic power of that message gave him unusual power.

Another element of his strength was the simplicity of his preaching. What he had to say was transparently clear. This does not mean that his sermons lacked worthwhile thought. He gave to his preaching his best effort and thought, but he invariably concealed the processes and brought to his congregations the results of his investigations in language which they could understand. One Sunday morning he preached on the "Practical Aspects of the

16. Unpublished sermon.

Trinity," and a ten-year-old boy came forward after the service to thank him for the helpful message.

In the practice of simplicity, Dr. Broadus' practice was in accord with his theory. He called perspicuity "the most important property of style,"[17] and felt the preacher had a responsibility to attain it. Said he,

> A preacher is more solemnly bound than any other person, to make his language perspicuous. This is very important in wording a law, in writing a title-deed, or a physician's prescription, but still more important in proclaiming the word of God, words of eternal life.[18]

This teaching concerning clearness was practice before it became theory. His first pastorate necessitated clarity. In the congregation at Charlottesville there were five distinct groups—those from the university, the business people in the town, the country people, the children, and a large group of slaves. Consequently, "he had to give his audience high thinking in simple language."[19] The ideas had to be strong enough to interest the university teachers and clear enough for the others to understand. "He accomplished this feat and made each group, not to say each individual, feel that every sermon was a special message to that class."[20] This lesson once mastered became the rule of his later preaching.

Simplicity can be seen in every aspect of Dr. Broadus' sermon making. His sermon outlines are almost astoundingly simple. The following outline is a sermon on *Repentance* which he recorded having preached nineteen times.

I. What is it to repent?
II. Why should we repent?
III. When shall we repent?[21]

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17. Broadus, **op. cit.**, p. 339.
18. **Ibid.**, p. 340.
19. A. T. Robertson, **op. cit.**, p. 130
20. **Loc. cit.**
21. Unpublished sermon brief on Acts 3:17.

Simplicity is not only to be seen in the main points of the outline, but also in the development of those points. An example is his favorite sermon, "The Pleasures of Piety," based on Proverbs 3:17, "Her ways are ways of pleasantness and all her paths are peace." (It is called his favorite sermon because he records having preached it forty-five times, more times than any other sermon.) It has two main ideas.

I. The influence of piety upon those objects and relations which commonly contribute the most to happiness.
(Under that main idea he lists the following sub-points.)
1. Its influence upon length of days.
2. Its influence upon reputation.
3. Its influence upon riches.
4. Its influence upon our social relations.

II. The new sources of happiness which piety opens up within us.
(He develops this idea with the following sub-points.)
1. Trust in Providence.
2. Peace of spirit, growing out of reconciliation with God.
3. The enjoyment of religious exercises.
4. Self-sacrifice for the good of others.
5. The hope of blessedness.[22]

Dr. Broadus' sermons were characterized by the simplicity of outline and thought development so obvious in these sermons.

This simplicity, which is so marked in his organization, is also to be found in his explanation of terms and ideas. So prominent was the quality of simplicity that almost any paragraph selected gives evidence of it. A representative example is his explanation of justification:

> What does Paul mean, when he talks about being justified? There has been a great deal of misapprehension as to his meaning. Martin Luther was all wrong in his early life, because he had been

22. Unpublished sermon brief.

reared upon the idea that a justified man means simply a just man, a good man, and that he could not account himself justified or hope for salvation until he was a thoroughly good man. Now, the Latin word from which we borrow our word "justified" does mean *to make just,* and as the Romanists use the Latin, their error is natural. But Paul's Greek word means not to *make* just, but to *regard* as just, to treat as just. That is a very important difference,—not to make just, but to regard and treat as just. How would God treat you, if you were a righteous man; if you had, through all your life, faithfully performed all your duties, conforming to all your relations to your fellow-beings,—how would he regard you and treat you? He would look upon you with complacency. He would smile on you as one that was in his sight pleasing. He would bless you as long as you lived in this world, and, when you were done with this world, he would delight to take you home to his bosom, in another world, because you would deserve it. And now as God would treat a man who was just because he deserved it, so the Gospel proposes to treat men who are not just and who do not deserve it, if they believe in the Lord Jesus Christ. He will treat them as just, though they are not just, if they believe in Christ; that is to say, he will look upon them with his favor; he will smile upon them in his love; he will bless them with every good as long as they live, and when they die he will delight to take them home to his own bosom, though they never deserved it, through his Son, Jesus Christ. That is what Paul means by justification.[23]

So simple were Dr. Broadus' sermons that some people were disappointed the first time they heard him preach. His simple language did not match his great reputation. However, as they pondered his message, they were eager to hear him a second time.

This simplicity was not artless simplicity; it was the result of studious care. Dr. Broadus labored to make his messages simple. He had learned from experience that the

23. Broadus, **Sermons and Addresses,** pp. 87-88.

simple message was acceptable to every group. (One Sunday he preached a sermon to his congregation at Cedar Grove, a small country church in South Carolina; a week later he preached the same sermon at the Southern Baptist Convention in Atlanta, Georgia.) He believed strongly in clarity of thought and expression. In an article on "The American Baptist Ministry 100 Years Ago," he exclaimed, "Alas! for the education of the ministers of Jesus if it ceases to be true that the common people hear them gladly."[24] He urged his students to cultivate clarity as a quality of style.

This purposeful simplicity of style, which made his preaching understandable to every audience, was one of the factors which made his preaching so universally acceptable.

Still another element of his strength was his conscious purpose to lead his hearers to some spiritual decision. He was not content just to preach a sermon; he wanted the sermon to do something. In defining good preaching, he declared, "There must be a powerful impulse upon the will; the hearers must feel smitten, stirred, moved to, or at least towards, some action or determination to act."[25] This attitude also is seen in a plea which he frequently made to his students. "A good speech is a good thing, but the verdict is the thing. Gentlemen, when you preach strike for a verdict."[26] Dr. W. H. Whitsitt has well summarized the aim which undergirded Broadus' preaching:

> In his conception the supreme end of delivery was not to charm or delight the hearer, but rather to convince and persuade him. Therefore, every art of persuasion was studied and employed if by any means he might reach the heart and move to action.[27]

Different means were employed to attain this meaningful objective. Broadus always sought to win the sympathy

24. **Baptist Quarterly** (January, 1875), p. 17.
25. Broadus, **A Treatise on the Preparation and Delivery of Sermons**, p. 20.
26. J. D. Robertson, **op. cit.**, p. 430.
27. Whitsitt, **op. cit.**, p. 347.

of his audience. It was his conviction that the success of a discourse depended largely upon "the sympathy which one succeeds in gaining from those he addresses."[28] Said he, "If I were asked what is the first thing in effective preaching, I should say sympathy; and what is the second thing, I should say sympathy; and what is the third thing, sympathy."[29]

He gained sympathy with the delicacy and respect with which he treated an audience. As one listener has said,

> You feel yourself treated by the preacher with exquisite respect—not with flattery, simply with respect, but the respect is exquisite. It is the respect of a man who respects himself as he also respects you . . . .[30]

Because of this genuine respect, mutual understanding was established, and a good beginning was made toward the goal in view.

Sympathy was also won by the way Broadus handled his subjects. He gave to each one a fair, balanced, candid treatment. When he dealt with some opposing view he stated it accurately and treated it justly. This spirit of fair play and moderation of tone dispelled any antagonism which might have been aroused. The expression of good will produced good will, and the listener heard sympathetically.

He won the sympathy of his audience by making a plea for his subject. Sometimes this was direct, sometimes indirect, but he received the sympathy of his hearers by stressing the importance of his subject. For example, he begins a sermon entitled "He Ever Liveth to Intercede" by relating an experience at a concert. He describes how the audience was thrilled, moved, and became as one as the musician began to play the familiar strains of "Home, Sweet Home." Then he makes his plea for his subject:

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28. **Sermons and Addresses**, p. 37.
29. **Loc. cit.**
30. Wilkinson, **op. cit.**, p. 346.

> My brethren, I wish it might always be so with us when one begins to speak to us of Jesus . . . Ah! we are perishing and helpless sinners, and it ought to thrill our very hearts, to link us in living sympathy, and kindle our souls into a glow of love and joy to hear of Jesus, our divine, our loving, our precious Savior.[31]

In another sermon on the subject, "A Savior Praying for Us," he seeks "heart" interest in his subject by expressing this urgent desire, "O that it may come home to us as downright reality that the Savior who ever liveth, prays for you and me, knowing us better than we know ourselves . . . . "[32]

The motive behind these efforts to gain sympathy was pure. Sympathy meant open, listening minds, and hearers must listen before they can be moved to action.

Another means which Broadus employed to move his hearers to action was appeal to basic motives. He had carefully studied the methods of persuasion and knew that one of the best means of persuasion was urging "some motive or motives for acting.[33] In teaching this principle to his students, he insisted that "the preacher . . . appeal to none but worthy motives,"[34] and these he listed under three general classes—happiness, holiness, and love.[35] In his own practice, Broadus made frequent appeal not only to these general motives but also to specific aspects of them.

He was especially skillful in contrasting the desired good with its opposite evil. For example, he would contrast anxiety and peace, fear and assurance, love and hate, sorrow and joy, impurity and holiness, burden of sin and forgiveness. The natural response to such contrasts was a desire for the good. With keen psychological insight, Broadus would show how these good desires could be satisfied in Jesus Christ.

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31. **Sermons and Addresses,** pp. 70-71.
32. Unpublished sermon on John 17:9.
33. Broadus, **A Treatise on the Preparation and Delivery of Sermons.** p. 232.
34. **Loc. cit.**
35. **Ibid,** pp. 232-234.

In the sermons considered, happiness was most often the motive urged for acting. Dr. Broadus had a favorite sermon on the subject, "Religion Affords Happiness," and another on the subject, "Christian Joy." Again and again, in various sermons, he promised his hearers happiness, joy, and serenity through faith and trust in Jesus Christ.[36] Such appeals were, indeed, "powerful impulses upon the will."

Perhaps the most effective means he used to win immediate verdicts was direct appeal. Dr. Broadus knew how to make direct appeal—not in a bombastic, over-bearing way, but in a quiet, winning way. Sometimes this appeal came within the body of the sermon, but generally it came as part of a conclusion.

In the midst of a sermon on the "Resurrection of Our Lord," he makes this appeal to the Christians:

> Oh, ye Christian people, when you first set out in Christ's service, you did by a solemn ceremony declare that by faith in Jesus Christ you had died to sin and risen to a new life and were going to live always afterward a new life. Has it been so with you? Does your heart smite you with the painful thought that it has been but very partially so? Oh, friends and brethren, then God has given you a time to set out afresh, for you can come this evening with some who are about now to make this solemn profession by this ceremony that they are set apart to begin a new life. So let us begin and try with all earnestness and new fidelity to walk in newness of life."[37]

Examples of his use of direct appeal as a method of conclusion are numerous. A representative example is seen in a part of the conclusion in a sermon, "Ask and It Shall Be Given You." After a long conclusion, he makes this final appeal:

> My friends, let us make it a practical lesson for us all. Christian people, begin to pray more. Fathers

36. See sermon briefs on Prov. 3:17, I John 1:8-10, Phil. 1:27, John 16.23-24, and John 1:4-5.
37. Unpublished sermon on Luke 24:34.

> of families, if you have neglected to pray with your families, begin now at once. If you have been negligent in public or private prayer, renew your petitions with earnestness. O, troubled one, shrinking away from the Saviour, remember that he said, "Ask and it shall be given you." And, if there is somebody here this evening that has not prayed for months, that has not prayed since the time long ago when that haas not prayed since the time long ago when he prayed by his mother's knee, and who all these years has been slighting God's word and rejecting God's invitation; O soul, O fellow-sinner, will you not to-night take Jesus' word home to your heart, and begin to find in your experience what some like you have found, that you have but to ask and it shall be given?[38]

The use of direct appeal is sometimes resented by an audience—but not when used in the spirit in which Broadus used it. His audiences felt a great soul yearning for their spiritual good. His appeals were motivated by love, and as genuine love always does, that love drew a response.

These are the means which Dr. Broadus used to lead his listeners to make spiritual decisions. In a lesser man they could have been only techniques, ends in themselves; but as used by Broadus, they were means to achieve a high end—that of helping his hearers. This lofty objective was one of the stronger elements in Broadus' preaching.

Still another element of strength in his preaching was his method of preparation and delivery. Early in his ministry, Dr. Broadus determined to master the technique of preaching. Besides his own dedication to his task, the high standard for sermon delivery which had been established in Virginia, the demands of a university church, and perhaps the example set by Andrew Broaddus, spurred him to attain his best. Consequently, long before he had thought of teaching homiletics, he began an analytical study of the great preachers and their sermons and sought to put the principles which he learned from them into practice. In

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38. **Sermons and Addresses,** pp. 68-69.

1854 Dr. Broadus wrote an article for the *Religious Herald* on the "Best Mode of Preparing and Delivering Sermons." This article, which was a forerunner of his later book, set forth his ideals of sermon preparation and delivery.

Dr. Broadus had unique methods of making preparation for the pulpit. As a result of his severe discipline in independent study, he had a large fund of general knowledge to draw upon even as a young man. He not only sought to master his favorite studies, the Bible and ancient and modern languages, but he read widely in history, philosophy, art, literature, and current events. These studies strengthened and elevated the powers of mind and modes of expression and gave him a large mental store upon which to draw in sermon preparation. In his immediate preparation, he would take a text, seek to find its exact meaning, and then arrange its ideas under logical headings. Since Dr. Broadus "preferred speaking to writing as a mode of self-expression,"[39] he wrote little. He would jot down introductory ideas, state his main points clearly, and indicate his illustrations. This brief writing was usually done on a sheet of writing paper, folded lengthwise, making four long, narrow pages. When typed, one of these sermons makes a manuscript three to six pages in length.

This method of preparation has often been criticized, the critics feeling that the sermons should have been fully written. However, Dr. Broadus wanted the freedom of choosing exact words in the act of delivery as the occasion and nature of the subject dictated. This left him free for many striking asides and helpful thoughts which came to him as he spoke. This method proved quite advantageous to Dr. Broadus after he became a seminary professor. As he re-preached his sermons, he would spend at least two hours trying to adapt the old sermon to the new situation and in seeking to make the sermon real to himself again.[40] This caused him to re-create his sermons and gave them a freshness and vitality which they might not otherwise have had.

39. Dargan, **op. cit.**, p. 171.
40. A. T. Robertson, **op. cit.**, p. 121.

After this writing, Dr. Broadus would fix the sermon in his mind by thinking about it as he walked, a habit which he formed early in life. His daughter, Miss Eliza Broadus, recorded that near the University of Virginia he had worn a path by walking back and forth as he prepared to speak.[41] After this preparation he was ready for the sermon to become a sermon. In the essay written in 1854, he maintained that a "sermon becomes such only in the act of delivery. Whatever mode of preparing be adopted, it is not strictly a sermon, but only preparation until it is delivered."[42]

Here is a description of the man who came into the pulpit to deliver the sermon. He was a well-proportioned man of medium stature. In later life, he had a scholar's stoop. His motions were nervous and quick both in walk and gesture. He wore a short beard; his countenance bore an expression of kindliness; his brow was broad and imperial. His keen, brown, unusually expressive eyes were perhaps his most remarkable physical feature. He was not especially impressive when he first stood up to speak, but his manner of speaking soon captivated an audience.

Dr. Broadus did not use the brief notes which he had prepared. He practiced what he called extempore delivery; in fact, he would not carry a "scrap of paper" into the pulpit with him. One Sunday morning as he was walking into the church, he discovered that he had his notes with him. He turned to his daughter, Mrs. A. T. Robertson, and said, "Daughter, I forgot to leave my notes at home. Will you keep them until after the service?"[43] However, this extempore delivery did not mean extempore thinking. It meant a free delivery after careful preparation.

This method of delivery allowed him the freedom to look directly at his audience and establish excellent eye contact. He assiduously cultivated this habit and developed the ability to make each person in the audience feel that he was

41. Eliza Sumerville Broadus, "Some Recollections of My Father," **Western Recorder** (July 25, 1929), p. 4.
42. John A. Broadus, "On the Best Mode of Preparing and Delivering Sermons," **Religious Herald** (Dec. 14, 1854), p. 193.
43. Incident related to Dr. J. B. Weatherspoon by Mrs. Robertson.

talking directly to him. Dr. T. M. Hawes, who taught public speaking at the Seminary, said of Dr. Broadus,

> No matter how far away from him you might be, he always seemed near. Somehow he always seemed to be speaking to me, and the others were there simply to hear what he had to say, so great was his power of individualizing an audience.[44]

Contributing also to his directness was his conversational manner of speaking. Broadus always began quietly and easily and continued in a conversational tone. He often urged his students to "talk like folks talk," and he tried to put that rule into practice. In keeping with his quiet delivery, he used few gestures, but these were always appropriate for enforcing his ideas. His voice, while not unusually strong, had wonderful carrying power. It was marked by a soft richness, fine flexibility, and often expressed deep pathos. He articulated carefully and there was a good distribution of emphasis. Though his sermons have been called "enlarged conversations," he would occasionally burst forth spontaneously into intense and blazing declamation. He was capable of eloquence which carried his hearers to heights of thought and emotion.

His quiet conversational delivery brought both critics and imitators. Some men, who equated "real preaching" with soaring in the oratorical stratosphere, accused Broadus of "ruining the preachers of the South" by his example. His students, however, saw his effectiveness, and in spite of his warning, many of them tried to imitate his tones, his genuine pathos, his platform manner, failing to realize that they had only a few of his external characteristics and not the qualities of his success. (It is said that one student could imitate only the stooped shoulders and these he patiently carried through life.)

This method of delivery was deeply appreciated by the congregations which heard Broadus speak,—for audiences

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44. T. M. Hawes, "Memories of John A. Broadus," **Seminary Magazine** (March, 1930), p. 225.

have always appreciated preachers who look directly at them and speak directly to them. Even his Lyman Beecher Lectures on Preaching, which were delivered in this manner, were enthusiastically received by the students and faculty at Yale University.[45] Since his unique method of preparing and delivering sermons won the same enthusiastic response from every group he addressed, it must be listed as an important element of strength in his preaching.

All of these elements were reinforced by his greatest element of strength—depth of Christian character. His preaching was simply an expression of his life in Christ.

He was reared in a deeply Christian home and had known the example and instruction of pious parents. At the age of sixteen he experienced a sound conversion. He had thought of becoming a Christian before this time but had not made a public profession. During a revival meeting, a friend asked him if he would not accept the promise of the preacher's text, "All that the Father giveth me shall come unto me. And him that cometh to me I will in no wise cast out." In that moment he yielded his life to Christ.[46]

After this initial experience, he made a constant effort to grow in grace and knowledge of the Lord Jesus Christ. He followed himself the spiritual counsel which he recommended to others—private devotion, careful study of the Scriptures, obedience to God's commands, and Christian usefulness.[47] To these can be added sacrifice and devotion to a great cause. The result was an exemplary life which has been fittingly described by one who knew him well:

> Dr. Broadus became what he was, became it, because, first, he had a peculiarly fine and high conception of the demand made by Christ upon the Christian, and because, secondly, he put forth peculiarly constant and sustained conscious effort to answer fully the demand thus transparently conceived . . . Christ was literally his Master. He

45. A. T. Robertson, **Life and Letters of John Albert Broadus.** (Philadelphia: American Baptist Publication Society), pp. 376-377.

46. **Ibid,** p. 33.

47. See unpublished sermons on Rom. 5:1-2 and Deut. 6:5.

> sought to bring every thought of his mind, every feeling of his heart, every word of his mouth, every deed of his hand, captive to the obedience of Christ.[48]

The real spirit of the man is revealed in his letter to Dr. James P. Boyce as he accepted the invitation to become a teacher in the Seminary.

> With much difficulty and much distress, I have at length reached a decision. I tremble at the responsibility of the thing either way, and hesitate to write words which must be irrevocable. But . . . if elected, I am willing to go. May God graciously direct and bless, and if I have erred in judgment, may he overrule, to the glory of his name.[49]

His genuine Christian character heightened and srengthened all his activities, but especially his preaching. His audiences sensed the man behind the message. Simple Christian truths became living realities. One listener has made articulate what thousands felt.

> It was not so much what he said. It did seem that almost anyone might have said what he was saying. But it was the man behind the message. He spoke with the authority of one who tested and knew the truth.[50]

This depth of character can never be captured in words. It provided a magnetism which drew men; it furnished a power which literally went out of him; it caused men to listen and open their hearts to the Savior; yet it escapes description. Nonetheless, this quality of life was the crowning element of strength in the preaching of John A. Broadus. It was Broadus, the man—the man in Christ—which contributed most to Dr. Broadus, the preacher.

A lofty concept of the preacher's task, an insatiable desire to know and preach God's message, a clarity of style

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48. William C. Wilkinson, "John Albert Broadus," **The Biblical World** (May, 1895), pp. 334-335.

49. Robertson, **op. cit.**, p. 157.

50. Claude W. Duke, "Memorial Address of Dr. John A. Broadus," **Review and Expositor** (April, 1927), p. 172.

which made every message understandable, the constant objective of leading hearers to spiritual decisions, a method of sermon delivery which was direct, conversational, and without the aid of notes or manuscript, a conscious effort to attain Christlikeness—these were the elements of strength in the preaching of John A. Broadus. These were the qualities of his life and preaching which gave him that high rank as a preacher which he enjoyed in his own day.

So perennially valid are these qualities of Broadus' preaching that they may well become the ideals for our preaching. For just as they contributed to Broadus' success, they will also contribute to our effectiveness. These principles, when practiced, will add to the homiletical stature of every preacher.

Because of his teaching and example, John A. Broadus will continue to live in the hearts of preachers. His own practice of the "preparation and delivery of sermons" will ever challenge us to be more effective ambassadors of Jesus Christ.

A Faith for Today Which Will Stand Tomorrow*

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No more amazing thing has happened in history than the substitution of the message of Jesus Christ—with all its realistic and revolutionary character—for a tame and commonplace, even respectable, institutionalism. The average man of today, not of the street-corner alone, but as well of the pew, tends to think of the Christian church as an organization which is worthy of some support, because it sponsors worthy causes, or makes for good citizenship, or renders young people more manageable, or perpetuates a Biblical tradition rendered rather harmless by keeping it safely shut up in the bounds of the first century. By and large, the Christian message is not viewed as being ethically serious, intellectually respectable, socially vital, culturally relevant or individually urgent. Both minister and people have in measure failed adequately to understand or to transmit the hard-headed realism, the warm-hearted sympathy and the ethical urgency of the Christian faith. We have too easily accepted the role of institutional functionaries, and have too often rejected the role of Christian prophets. We have played too much the harp and the lute, and too little the drum and the trumpet.

This is all the more amazing in view of the total world situation in which we live, and with reference to which we must define our lives and activities. For ours is neither a safe nor a sweet world. Who, for example, has not been appalled by the measured words of eminent scientists concerning the dire possibility of physical destruction which hangs, as by a thread, over our very heads? What person, at all sensitive to the sharp poignancy of the loneliness, aimlessness and frustration of literally millions of individuals, has not been depressed by the remarks of contemporary

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*Baccalaureate Sermon—Ouachita College, May 20, 1951.

depth-psychologists? Which of us, having seen the inhumanity of present-day urban society—in terms of which the many are inevitably exploited for the benefit of the few—has not encountered discriminating sociologists whose analyses and pronouncements shock and frighten the bravest of us? Or, who has carefully weighed the studies of historians of culture and not been sobered by their pictures of the gradual decay and dissolution of ordered patterns of life, or by their references to the periodic outbreak of irrational and demoniacal powers, running amok, threatening the continuation of civilization itself?

In the face of these inescapeable problems and imponderable questions, the human race divides itself into two groups: the fools, who say, "So what?"—and the wise who ask, "Where is the answer, and what shall we do?" To the fool there is really nothing to say, for to the fool even wisdom is folly. To real men and women, it first must be said that there is no easy answer, and that what we do must be determined by what God has already done.

It is just here, against the dark background of man's extremity and need, that the ever realistic Christian gospel grows luminous and even exciting. The gospel of Jesus Christ is a word from the living God. We have it as a gift of God's self-disclosure to us—not as an ingenious discovery of our own. There is an answer, and we have guidance as to what we shall do, because God has himself taken the initiative and shown the way. But while the gospel is a word from God, it is always addressed to the human situation. The Christian faith is not Christian—nor does it compel faith, save in the already convinced—until it comes out of its cloister, out of its professional habit, out of its institutional routine, to come to grips with the gigantic problems of individual and social experience,—until it exposes the total life of man to the burning light of God. Preaching which fails of doing this may be successful, it may gain converts, it may lead, to use a horribly abused phrase, to "larger fields of service." But it will not heal the world's hurt, nor contribute significantly to the fulfillment of God's purpose

for the human race. It will be but the sweet crooning of lovable idiots or the irrelevant moralizing of baptized pagans.

We are forced now to ask, "Does the Christian faith, in the face of a wide-scale disintegration of individual personalties, in the face of social strife and inhumanity, in the face of cultural dissolution and threat to civilization tself, have something convincing and timely and redemptive to say? Is there a valid faith for today which will stand tomorrow? What does the Christian faith answer to this real and dangerous world with all its problems and needs?"

First of all, quite realistically and unashamedly, Christian faith confronts the problem of self-centered, aimless, undedicated individual life with a ringing affirmation of the absolute sufficiency and sovereign Lordship of Jesus Christ.

He is at once the hope of man's salvation and the master of man's destiny. Can anyone look seriously at man's eager grasping in his own behalf, his confusion in face of life's central issues, his stultifying pride, his bent to evil, and any longer doubt that man needs urgently and desperately to be saved? Does anyone here see anywhere on the horizon of history any other like Jesus—so utterly selfless and yet so magnificently living the full life; so clear-headed and calm even in the face of misunderstanding, abuse and crucifixion; so humble in aspect though so exalted in status; so perfect and irreproachable though tempted in all things like as we are; so completely at home with us while he was also so completely at home with God; so fully in a position to offer himself as the savior of the human race and master of human destiny? I see no other like him—who expressed what he was by what he said, and who climaxed both by what he did as the Incarnate Lord dying at Calvary for the sins of the world.

The realistic salvation which he wrought, and still works, is more than the production of emotional piety in otherwise cold hearts. Mere emotional piety can produce neurotics as well as saints. To be sure, such piety can create within us a holy dissatisfaction with our sin—with our deplorable coldness toward God and his inexorable truth—with our ill-focused interests and divided loyalties. But

mere piety frequently awakens a worshipper to no truth deeper than his own perverse imagination. It can lead one to give centrality to a quite private pattern of emotional responses at the expense of objective facts. It may as equally well confirm him in pathological hypocrisy as bring him to a genuine conversion of life. Mere devotional piety has been the means for many a man of self-deception, of the sanctioning of irrational superstitions, of blowing an aura of religiosity around a situation which remains secular or demonic at the core, of seeing the highest meaning of God to consist in his serviceableness to man.

This salvation which Christ wrought, and still works, is more than a rationally satisfying answer to life's irreconcilable paradoxes and haunting questions. Certainly, God is the God of the mind as well as of the heart. Surely we must not shrug off the genuine competence and reliability of the rational process when operating in its proper sphere and under normal conditions. In minds with real sinew, critical fearlessness may be as genuine an evidence of Christian faith as is devotional piety. But such minds easily extend their proper sphere and attempt solutions which they are not qualified to provide. Our intellectual industry and honesty may equip us with tools with which to work, but not give us incentive to pursue the work amidst difficulty, or to remain teachable in the midst of our own discoveries. The critical mind, unaided by the Spirit of Truth, may have prepared us for interpreting ultimate realities to which we are no longer even sensitive. We may have shed our superstitions, and be in better mental health than the pathological hypocrite whose piety is more felt than applied. But we may also have a name that we live and be dead.

The salvation which Christ wrought, and still works, is best evidenced by the total, existential commitment of the complete self to the saving love of God in Christ, and to a life of obedience to the mind of Christ. For sinful, aimless, undedicated man does not see the salvation of God from a viewpoint of detachment. God seems not to parade his redemption before the gaze of those who sit apart in their

private balconies, waiting only to see and be convinced by some new thing. No. The salvation of God comes to those who bring themselves to the awful, wonderful cross—who participate there in the death which must always precede the life of resurrection—who cast themselves with mind and heart, will and strength into the arms of God, with a life and death finality—who are personally gripped and steadily transformed—until they become living examples and convincing demonstrations of the absolute sufficiency and sovereign lordship of Jesus Christ.

This has been Christianity's open secret through the centuries. With all of institutional Christianity's concern for trifles, with all the periodic identification of itself with the social and economic status quo, with all its failures fully to measure up to the expectation of God—it has yet produced the hosts of men and women, both famous and unknown, who have laid hold of the world's life and reshaped it for good. Commitment to Christ as Savior, and obedience to him as lord is the secret of Saul the persecutor becoming Paul the apostle. It is the secret of Augustine, the sensual philosopher, who late in the summer of A.D. 386, met Christ in a garden outside Milan, and who was never again the victim of his rampant lusts. It is the secret of Martin Luther, the Saxon monk, who in April or May of 1513 found his tormented soul dissolved and then made new by the free, pardoning grace of God. It is the secret of John Wesley, who on May 24, 1738, found God at Aldersgate, and for whose ministry thereafter England has never again been the same. It is the secret of countless multitudes of humbler folk who, in unheralded ways and quiet places, have joined the more illustrious saints in finding direction for life, and commitment of their utmost for his highest through Jesus Christ, the Savior and Lord. No one of Christ's hottest competitors has out-lived or out-thought or out-died these best of God's sons.

Again, Christian faith, realistically and unashamedly, confronts the problem of social strife and the unblushing in-

humanity of man to man with an affirmation of the equal worth and unqualified dignity of every human being.

This is a truth more easily proclaimed than accepted. It finds lip-service from many, but application from few. How interesting are people! Just look at us here: all shapes and sizes, no two faces alike, no backgrounds exactly identical, no two lives with precisely the same capacities and interests. Such amazing variety. And yet how alike we are. All born the same way, all affected by the same deep human drives, all confronted with the same needs, all the objects of the same divine love, all sealed up within the process of life and death. The things which make us one are both more and more significant than the things which make us many. The variety is evident in the things which are ultimately incidental. The unity appears in the things which give importance and meaning to our common existence. It does not ultimately matter the size of one's foot, the shape of one's profile, the place of one's birth. But it profoundly matters the way one handles life's deep drives, or faces life's most imperious needs, or responds to the love of God in the process of life and death. Here we are one, and here we stand or fall.

This all means for us a radical conversion of our customary scale of values, and a new evaluation of human personality. The things which ordinarily mark one for importance—fame, wealth, influence—belong to the area of our variety, and may be enjoyed by both the worthy and by the unworthy. The things which should serve as norms of greatness—disciplined living, love of truth, gentleness with strength, humility with courage, faith with understanding—belong to the area of our unity, and are equally accessible to all men as men. Indeed what is so important about any man than just that—that he is indeed a human being, wearing the stamp of his Maker, and capable of discerning the truth and of walking in it? These things are important and are common to us all. If any one, therefore, is important, all are important and for the same reasons.

The acceptance and application of this truth of the Christian gospel is not only necessary for the people of God if the Church is to be the Church. It is also the indispensable cornerstone in any solid foundation for an abiding social or national structure. One part of history's sorry record thus far is the story of movements and nations which built on flimsier foundations than this and which fell. The character of God's universe will not support such structures. They fall and must fall.

We cannot seriously survey our world, or even our own nation today, without being shocked at the flagrant violations of this basic truth. While religion has been failing to create a world-community which must come into being if life in any familiar patterns is to continue at all, science and technology have been forcing the peoples of earth closer and ever more dangerously closely together. Yet we hear the strident voices of nationalism and business-as-usual being sounded and gaining willing hearers. Despite the fact that ethnological science has demonstrated again and again the equality of races, and despite the fact that white peoples of the earth constitute an obvious minority of earth's population, voices are raised, strangely reminiscient of Herr Hitler, in support of racial intolerance, racial discrimination and racal oppression. Despite the infinity of God's mind and his obvious acceptance of all believing men everywhere, we still occasionally crown religious bigotry as a virtue—and take pride, note the word, in our confidence that God must be more pleased with Baptists than with Methodists or Presbyterians, or even that he feels more at home south of the Mason-Dixon line than north of it. How ill at ease in eternity God must have been before that line was fixed.

Oh, when will we nominally Christian people see this lack of Christ's spirit as the measure of our sin, and, seeing it, repent? When will men view each other as the common handiwork of the one loving God of righteousness, and walk together as brethren? Truth demands it, Christ's example defines it, bare justice clamors for it, the Kingdom of Heaven

awaits it. God give us sense and faith and love to believe and act upon it.

Finally, Christian faith, realistically and unashamedly, confronts the problem of cultural dissolution, and threat to civilization itself, with an affirmation of the imperial and providential control of God over hstory.

Let us not be satisfied with an easy conviction as to the truth of this affirmation. God's constant control of the human situation is not easy either to see or to believe. One can affirm it easily only by ignoring a devastating amount of evidence to the contrary. Look squarely in the face of the world's grave injustices. Faithful husbands or wives being shamed and betrayed by profligate mates. One billion people of earth going to bed every night, not only without enough to eat, but without hope for the morrow. Promising youth, after good preparation, looking toward marriage and honorable careers, being sent as sacrifices to Mars on altars of carnage. Evil enthroned in high places, selling out public interest to private gain, and being not dethroned, but often envied, by an apathetic public. Pharisaical self-righteousness pointing the finger at inhumanities abroad, while sanctioning fascistic oppression of minority groups at home. Does God really care for all this? Or is he able to do anything at all about it? Does God rule over this kind of history?

Before you answer in the negative, let me at least suggest that all this may be an evidence for and not against the Christian's belief that God reigns. May we not be set in a moral order, of God's own making, wherein all violations of righteousness are foredoomed to failure? Is it not a testimony to the rule of a righteous God that infidelity shatters the communion of the home—that grasping for self at the expense of our fellow-men produced misery and dissatisfaction and sows the seed of revolution which will finally overthrow the order which sanctions such things? And is it not uniquely Christianity's insight that the innocent who suffer in this process, may use the very occasion of their suffering for redemptive ends? Let us never forget that the

Christian movement was born at a gruesome place of execution where all the folly, sin and depravity of man did their worst, only to be faced and conquered by the wisdom, grace and holy love of him they crucified. The disciple is not greater than his Lord. Whoso would be his disciple, must take up his own cross and follow after him.

The revelation of God's inmost heart at Calvary is the most realistic approach to this age-old problem than any I have seen or known. But even God's answer is not easy to see. We are so bound by our senses, and so conditioned by the ordinary attitudes of our finite existence that we do not easily see it. But just as the scientist knows that beyond the visible range of colors in the spectrum there are a variety of other colors, infra-red and ultra-violet, so the Christian, with eyes of critical and humble faith, sees realities from the perspective of Calvary, beyond the ordinary range of the natural vision—and, "endures, as seeing that which is invisible."

At this point, perhaps, personal testimony is inevitable. I claim no infallible wisdom, and make no pretense to omniscience. But neither do I ascribe them to others who may speak. I can only tell of what I have seen, and on what I stake the meaning of my life as a rational being. I have seen the finger of God tracing the story of our life on this planet. I have seen his footsteps in the midst of our own. I have seen his providence at work as well in judgment visited upon the nations as in mercy shown to the peoples. In the midst of even our kind of world, I have seen him in the face of Jesus Christ—at once our just condemnation and our shining hope. And I would rather walk with him in the hell of our own creating than bask in gardens of delight without his presence.

It seems to me, that, in this day of turmoil and grave uncertainty—when life goes to pieces for thousands, and when life tumbles in at the top for societies and nations—we need again to see the vision of the prophet, which came to Isaiah in a time so like our own. It was in the year that good king Uzziah died, when ancient landmarks were fading

in Israel, and when the people of God were threatened from decay within and by violence without—that Isaiah saw a throne. And one sat thereon, high and lifted up. His awful presence filled the temple. From his face the seraphim fled to chant, "Holy, Holy, Holy, is the Lord God of hosts. The fullness of the whole earth is his glory." And the foundations of the threshhold shook, and the house was filled with smoke. In the presence of this holy one, the prophet fell on his face, as sinful man must always do in the presence of the Holy God, crying out, "Depart from me, O Lord, for I am unclean." But the Lord cleansed the prophet, symbolized by the cauterizing effect of the burning coal from off the altar. He then could hear a call which had been coming all the while, but which ears deafened by sin can never hear, "Whom shall I send, and who will go for us?" Then could he answer, "Here am I, Lord, send me."

The future is clouded and uncertain. The familiar patterns of our common life show cracks at their foundations and may crumble in the dust. But there is a more urgent question than, "What of our future?" It is, "What of our faith?" We know not what the future may bring. But this we know, that in the midst of whatever it brings, we shall need nothing so much as strong men and women of God who will look long and deeply into the mystery of life, who will look appreciatively and sympathetically at their fellowmen, who will look honestly and realistically at the world in which we live—and who will see, over and around and beyond it all, the God of eternity and of history, moving amongst men and nations, bringing to pass his own righteous and loving will. This is a faith for today. And it will stand tomorrow.

Perhaps the most effective speaker to student groups in both Great Britain and America, a half-century ago, was Henry Drummond of Scotland. His was a day when evangelistic appeals were often heard which went something like this: "Come to Jesus, for you might die this very night." Henry Drummond used to conclude some of his marvelous addresses to students with words something like these:

"My younger friends, I appeal with all the strength of my being for you to surrender your hearts, and minds and lives to the purpose of God in Jesus Christ, and walk in his way—not because you might die tonight; but because you probably will live tomorrow."

Well, we might die tonight. No man has a fixed claim on life. But more probably we shall live tomorrow. And whether we die or whether we live, we shall need nothing so much as the vision of God in the face of Jesus Christ.

The Called According to His Purpose

F. V. McFatridge

Coldwater, Mississippi

"We know that in everything God works for good with those who love him, who are called according to his purpose. For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the first-born among many brethren. And those he predestined he also called; and those whom he called he also justified; and those whom he justified he also glorified." (Rom. 8:28-30 RSV).

This passage, rather than the remaining verses of this wonderful chapter, is the climax of Paul's exposition of the doctrine of salvation by grace. The rest of the chapter is rather in the nature of a hymn of praise and ecstasy growing out of the contemplation of an eternal salvation that begins with God in eternity, whose steps are ordained of God, and whose completion rests with God.

In the exposition of this pasasge I have no desire to emphasize the controversies that have divided Christendom more than once over Paul's doctrine. In the early part of the fifth century the scholarly Pelagius and St. Augustine took opposing sides, and in the early part of the 17th century James Arminius questioned some of the extreme doctrines of John Calvin, and his followers, after his death, succeeded in dividing the Protestant churches into "Arminians" and "Calvinists." Except from an historical standpoint, we need not concern ourselves overmuch with what different men believed and taught, and I have no desire to identify myself as either Calvinist or Arminian, but I am supremely concerned that we shall understand what the New Testament teaches.

Furthermore I shall not undertake to reconcile the doctrine of election and predestination with the freedom of the will. And I certainly have no desire to buttress and support the doctrine that Paul proclaims by asserting a limited atonement, or anything else not plainly taught. That is always the trouble with controversy: it goes to the

extremes in seeking to establish a beloved doctrine. I would like, however, to answer the objection men often raise as a barrier to the open-minded examination of any sort of election and predestination, that God would be unjust to elect and predestine some to eternal salvation. Was God unjust in that you were born into a home of comfort and culture, while others were born into homes of poverty and ignorance? Or that you were born of Christian parents, while another is born into a home of worldliness, sin, and unbelief?

Another objection is that this doctrine leads to fatalism, to spiritual and moral indifference, to lethargy in evangelism, as well as to spiritual pride and intolerance. We need but to call attention to the attitude and example of Paul to contradict such an assertion. Paul literally expended himself—time, energy, thought, and strength without let or stint to proclaim to all men everywhere the glorious gospel of the Son of God. He sacrificed his worldly position, his wealth, his health, and his safety to preach to every man he could reach that gospel that is "the power of God unto salvation to everyone that believeth." He writes: "I am made all things to all men, that I might by all means save some" (I Cor. 9:22), and "I could wish myself accursed from Christ for my brethren, my kinsmen according to the flesh" (Rom. 9:3). Such zeal, such ardor, such self-sacrificing toil does not spring from a fatalism that believes "what is to be will be, no matter what."

Why should we proclaim this doctrine? In the first place, because it is the Word of God. Too long, and to too great an extent, men have been concerned with teaching only that part of God's word that appeals to human thought, the philosophy of the world. What men are willing to believe has had a greater weight in determining what we shall preach than what God hath said. The effort to conform the message of the church to the criterion of worldly wisdom, rather than to the Word of God, has weakened the message of the churches so that, in many instances, they dare not contradict popular sentiment, and are consequently unable to lift the thinking of men above the material and

temporal, or to influence to any great extent the conduct and behavior of men. We have gone far afield in the effort to bring the world into the church, when our efforts should be to open the hearts of men to the knocking of Christ the Lord. We need to consider anew Paul's example, when he said: "I have not shunned to declare unto you ALL the counsel of God." (Acts 20:27).

In the second place, this doctrine is an essential part of Paul's doctrine of salvation by grace. It is essential also to Christian assurance, that can safely rest only upon an eternal salvation, that begins in eternity with God, the steps in which are ordained of God, and whose completion depends upon the preserving power of God. Our eternal salvation is one of the solid certainties upon which an overcoming faith is based.

You will notice that this passage begins with that great statement that has often been called the apex of faith. It is a statement that the most earnest Christians find difficult to accept at all times. The difficulty is twofold: (1) Lifting a part of it from its context. "We know that all things work together for good to them that love God" sounds good, but the eternal enigma that men have faced since the days of Job is: How can disease, and death, and tragedy, suffering, and sorrow be working for my good? (2) The second difficulty rests in the familiar, but unfortunate translation of the King James' version. Goodspeed, and the Revised Standard Version preserve the meaning of the Greek text. Goodspeed gives the idea of God co-operating with those who love him to bring about what is good out of everything. It is God that works all things together for good—not the things themselves. He brings sweetness out of suffering, strength out of failure, peace out of strife, and joy out of sorrow. But the entire context needs to be given: it is with "those that are the called according to his purpose" that God is working in and through to bring about that which is good. "Those who love God" is the human side of the picture; "Those that are the called according to his purpose" is the divine side.

HISTORY OF GOD'S PURPOSE OF GRACE

1. Whom he did foreknow.

Some explain the foreknowledge of God in this fashion: "God knew beforehand those who should afterwards believe in Jesus, and accept the gospel invitation." I would be the last to deny that God knows all things beforehand, but that is not the basis of God's grace—at least it is not what Paul means here. We may as well say that, since God knew beforehand what every man would do, He knew those who would perform good works, and those who would "hold out faithful unto the end," and salvation would be no more of grace, but of works. My Greek lexicon gives as one of the definitions of this word: "To appoint as subject of future privileges." Goodspeed translated it "Those whom he has marked out from the first." I may as well say here that no one can fully understand Paul's doctrine of salvation by grace until he studies Romans together with the Ephesian letter. Eph. 1:4 says: "According as he hath chosen us in him before the foundation of the world."

2. "Those whom he did foreknow he also did predesinate to be conformed to the image of his Son, that he (Jesus) might be the firstborn among many brethren."

What is God's purpose of grace? To save certain chosen ones from the terrors of Hell? We are in the low-lands of Christian thinking when we beleive that. Why did Jesus leave the glory that was his from before the foundation of the world, and empty himself of His divine prerogatives, and take upon himself the form of a servant, and become obedient unto death, even the shameful death of the cross—merely to rescue me from hell? Oh, no! He came to defeat Satan's purpose to destrov the race, to rescue men and women from the slavery and ruin of sin, and enable them to become like unto Himself. God the Father did not intend that Christ should die in vain. Isaiah had sung: "He shall see the travail of his soul and shall be satisfied." In order that he might be the first-born among many brethern, who are lifted by grace from the ruin and slavery of sin, and made heirs of

God and joint-heirs with the Lord Jesus Christ, God hath chosen us for the glorious destiny.

In the light of this goal, we can better understand some of the essentials of a Christian experience: (a) We cannot be like Jesus and continue in our love for and slavery to sin. Therefore the first step in the Christian experience is repentance. We must fall out with sin, and fall in love with Jesus. We must break with the power of sin, and yield ourselves to the eternal purpose of God. (b) We cannot be like Him and harbor an unforgiving spirit, and we are taught to pray: "Forgive us our trespasses *as* we forgive those who trespass against us," and why Jesus said: "If ye forgive not men their trespasses, neither will my heavenly Father forgive your trespasses." (c) We cannot be like Him, and hate. "We know that we have passed from death unto life" writes John, "because we love the brethren."

3. "Moreover whom he did predestinate, them he also called."

Up until now what has happened is outside our experience. This is the first place the purpose of God is revealed in actual experience. Paul does not mean when he talks about God's call the gospel invitation. The gospel invitation is universal. Men hear it on the street, as some earnest street-preacher proclaims it and invites men to accept, and pass by with a sneer or a curse upon their lips. Men hear the invitation of the gospel in church, and their hearts remain adamant and unmoved. Men hear it in time of sorrow, or in times of great spiritual awakening, and are temporarily impressed—but it is like the grain of wheat that fell on thin soil, it fades away before coming to fruition. " 'Calling' in Paul never means 'invitation'; it is always 'effectual calling' " (James Denny). Those whom God has predestined to be conformed to the image of his Son, he calls in a way that elicits response. Paul describes it in Phil. 3:12 when he writes: "That I may apprehend that for which I was apprehended (laid hold upon) by Christ." Or, as Goodspeed puts it: "I have been captured by Christ." Paul remembers how, on the road to Damascus, while his

heart was still filled with bitterness and hatred, Christ "laid hold upon him" and from that hour he became "a bond-slave of Jesus Christ."

Suppose that you had heard upon good authority that the President of the United States had chosen you for an important post in the government, a position of honor and influence, as well as wealth, and that he would likely call you soon. You would not move two feet away from the telephone, or, if you found it necessary to leave, you would post someone there to receive the call and notify you. You would be first at the Post Office when the mail arrived, and watch every Western Union messenger who approached your house. You would not miss that call!

Oh, man or woman outside the ark of safety, yet in the bondage of sin and the darkness of unbelief, let your ear be constantly attuned for the call of God! Pray earnestly that you may hear and understand that call! For when God calls you He is calling to a high and certain destiny, not only to eternal life hereafter, but to became now a citizen of the heavenly kingdom, and an ambassador of the Lord Jesus Christ. He is calling you to become an heir of God and a joint heir with the Son of His love. I would rather know that I have been called to that high destiny, than to be called by the greatest King or potentate of earth to the highest office in his power to bestow! I would rather know that I am an heir of God than to hear that Mrs. Henry Ford had named me in her will to receive a major share of the millions she left.

4. Let's take the next step on the glory-road: **"Whom he called, them he also justified"** or, as Goodspeed puts it: "Made upright." In Job 9:2 this sorely tried man replies to the noble speech of Bildad the Shuhite: "How shall a man be just with God?" Paul answers in Rom. 5:1 "Therefore being justified by faith we have peace with God." I shall not here distinguish between justification which means a legal righteousness, and regeneration which makes us righteous within. The two are inseparable aspects of salvation in the New Testament. What is justification?

It is the forgiveness of sin—the taking away of sin, not merely the guilt, but sin itself. Any system of theology, any interpretation of the Word of God, any sort of philosophy that makes light of sin is wrong. Sin is not merely the mistakes men make in growing up, it is a disease that destroys its victim: mentally, physically, and spiritually. It is the canker eating at the heart of a rose; it is slime from the pits of hell that makes everything it touches ugly. Some of you may have seen the picture: "The Picture of Dorian Gray"— it was sin, covered up and hidden, that transformed that handsome young man into the hideous monster that he becomes in the end. God's hatred of sin is not merely an arbitrary desire that men shall do what He wants them to do. His hatred of sin roots in His love for His creation that sin ruins and destroys. The forgiveness of sin, then, means that God takes it away from us, and cleanses us from its stain.

It is the bestowal of a new sort of righteousness. I have heard "the imputed righteousness of Christ" compared to a cloak that covers up our guilt. I may, in my youth, have used such a picture myself. That is not it at all. God takes away our sin, and gives us what Paul calls "the righteousness of God which is by faith." He is conforming us to the image of his Son.

Usually, in preaching on justification, I ask: "When are we justified?" and answer: "When we believe in Jesus." It is true that we come to realize in experience that we are justified when we trust Christ for salvation, but in the sense in which Paul is writing our justification is an accomplished fact with God in the beginning.

In Gen. Lew Wallace's great story, Ben Hur becomes an exile and a galley slave while a young man. As far as he knows his father's house was destroyed and his property confiscated. For years he toils at the galleys, a slave with nothing he can call his own. Finally he escapes, and finds his way to the home of a wealthy Jewish merchant. When this merchant satisfies himself that this is really Ben Hur, he tells him: "I was your father's bond-slave. He made me

his steward of his affairs here. All the wealth in my possession I have held in trust for you, his heir." The point is that all during those years when Ben Hur was a galley slave he owned a fortune, but he did not possess it until his father's servant revealed it to him. There are many in the slavery of sin who are in reality heirs of God, and are waiting for some servant of their Father's to tell them about it.

5. "Them he also glorified."

I have waited until this last step to call attention to the fact that all the verbs in this passage are in the Aorist tense, which means point-action, completed action. If you and I had been writing this passage, even from the pinnacle of a triumphant faith that believes in an eternal salvation, we would have said: "Them shall he also glorify." Even John writes: "Beloved, now are we the children of God, and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him. "We know that we have been justified, our sins forgiven; we know that we have been born again, and the Spirit bears witness with our spirits that we are the children of God, but we know that we are not yet like Jesus. But Paul is writing about God's eternal purpose, and in that sense it is an accomplished fact "ready to be revealed in the last day."

Paul then asks "What shall we say to these things? If God be for us, who can be against us?" What can we say?—except to join with Paul in his hymn of triumph, ending with the memorable words: "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus my Lord."

Robert Hall*

J. Powhatan Cox

Louisville, Kentucky

Arnsby is an obscure village in the country of Leicestershire, England, which perhaps has not again emerged from its obscurity since that day May 2, 1764, when it gave birth to one whom many consider to have been England's greatest preacher, Robert Hall. His father, also Robert Hall, was the pastor of the little Baptist congregation in Arnsby for nearly forty years. He was pious, highly respected and very intelligent. Robert was the youngest of fourteen children and from infancy was in very poor health, his parents at times despairing of his life.

At an early age he was placed in a "dame's school" in the village. His first teachers were Dame Scotton and a Mrs. Lyley. Before the age of six he was a great reader and would repair to the church-yard with his books where he would sit upon the graves and read until his nurse compelled him to return. At the age of six he was placed in the day school of a Mr. Simmons at Wigston, a village about four miles from Arnsby, to which school he walked in the morning, returning in the evening. A chronic pain in his back, which had developed in infancy, became often so severe that he would have to lie down in the road. From this time forward until his death it caused him excruciating pain. When his father discovered his inability to walk the long distance he made arrangements for him to stay in Wigston. He would return to his home each week-end and on returning to school would take with him some volumes from his father's library. By the age of nine he is said to have mastered Edward's "On the Freedom of Will" and "On the Affections" and also Butler's "Analogy." After he had been with Mr. Simmons four years, the teacher begged the father to remove him from the school because the pupil had surpassed his teacher. Not yet eleven years of age, he was placed under the Rev. John Ryland at North-

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*A student paper in a Seminar in English Preaching.

ampton. Mr. Ryland was an excellent teacher and Robert made great progress during the eighteen months which he studied under him. But the pain in his back became more severe and he was forced to return home, although under thirteen years of age.

At fourteen years of age he was baptized by his father, and received distinct impressions of duty in regard to the ministry. Already he had written religious essays, and preached to his brothers and sisters.

In 1778, as a lad of fourteen (Hood says fifteen) Robert entered Bristol Baptist Academy where he studied for three years. Just prior to his entrance to the Academy, he was ordained to the Baptist ministry, his father presiding. While a student there, he was appointed to deliver his first sermon in the Broadmead Church, Bristol. He proceeded for some time with much facility but suddenly stopped, covered his face with his hands, and exclaimed, "Oh, I have lost all my ideas."[1] A second attempt a week later was an even greater failure. However, further attempts proved to be more promising.

In 1781, he enrolled as a student at Aberdeen University, Scotland. It is rather significant that Robert left England because the English universities were not open at that time to Dissenters. His work at Aberdeen was of the very highest order. Here he was intimately associated, among others, with Sir James Mackintosh who became his life-long friend. Sir James confesses that "while he was fascinated by the brillancy and acumen of Hall, and in love with his cordiality and ardour, he was awestruck by the transparency of his conduct and the purity of his principles."[2] The two were inseparable: they read together, studied together, and enjoyed recreation together. In later years Sir James wrote to Mr. Hall and said that, "on the most impartial survey of his early life, he could see nothing which so much tended to excite and invigorate the understanding, and to direct it towards high and, perhaps, scarcely

1. Hood, E. Paxton, **Robert Hall**, p. 17.
2. **Ibid**, p. 22.

accessible objects as his early intimacy with his honoured friend."[3]

Mr. Hall left Aberdeen in 1835 and became co-pastor of Broadmead Chapel, Bristol, as well as classical tutor in the Academy. His association with Bristol at this period was brief and unhappy. He was only twenty-one years of age when he entered upon his work. He enjoyed great popularity among the students at the Academy, and Broadmead Chapel was crowded when he preached. However, Dr. Caleb Evans, principal of the college and pastor of the church, though a good man, seems to have been jealous of his young assistant. By some, also, he was considered to be unorthodox. His theology was a modified Arminianism, while that of the church and community was hyper-Calvinism. He was also known to have a great sympathy and admiration for Dr. Priestly, an eminent scientist and Socinian preacher. The people confused this sympathy and admiration for Dr. Priestly with discipleship of a Socinian preacher, a charge which was in no sense just. As a result, a party grew up in the church which sought to jeopardize the personal friendship of the pastor and young assistant and to hasten Mr. Hall to another field of endeavor. This same party, it seems, by malicious gossip succeeded also in turning from him the affection of a Miss Steele, to whom he was engaged and whom he loved devotedly.

In 1790, he received overtures from the Baptist congregation of Cambridge. The pulpit there had been occupied by Robert Robertson, a man of remarkable ability as a preacher, who in later years completely embraced Socinianism and carried a large number of his congregation with him. The church, aware of Mr. Hall's admiration for Dr. Priestly and his high scholarly attainments, felt that he was the right man to restore the church to its former solidarity. When he put the matter before Dr. Evans, "the Doctor laid his hand upon his heart and assured him that Caleb Evans was anxious that he should continue in his present field of labor, but that

3. Ibid.

neither the 'pastor' of Broadmead Church nor the 'president' of the Academy concurred in his opinions."[4] Mr. Hall accepted the delicate distinction and proceeded to offer his resignation. However, realizing too late what they were about to lose, not one single person voted to accept his resignation. He settled the controversy by assuring the church that he considered himself already engaged to Cambridge. On the whole, one assumes that he was not sorry to leave Bristol, though his residence there was very short; only five years. He went to Cambridge in 1791 and remained until 1806. His pastorate there of fifteen years proved to be the most unhappy period of his life, notwithstanding the fact that he was highly esteemed in the town, greatly honored by the most prominent men, and that his fame as a preacher spread through the entire country. One thing which served to make his life unhappy at Cambridge was the divided condition in the church at the time of his arrval. Many were disappointed when they found him to be in reality quite orthodox. He managed by sound preaching and wise diplomacy to bring the church into harmony again. But he never liked Cambridge. He said concerning his arrival, "When I first saw the river Cam, as I passed over the King's Bridge, I could not help exclaiming: 'Why, the stream is standing still to see the people drown themselves!' and that, I am sorry to say, is a permanent feeling with me . . . The Don is a river, sir, and the Severn is a river, but not even a poet could so designate the Cam, unless by an obvious figure he termed *the sleeping river!*"[5] When reminded of the beauty of the weeping willows, he exclaimed, "Oh, yes, sir, *weeping* willows! Nature hanging out signals of distress!"

In spite of his dislike of the place and his unhappiness, it was at Cambridge that he attained his greatest fame. Hood says;

> "His chapel—a term, by the bye, which he always disliked—speedily became the center of schol-

4. **Ibid**, p. 29.
5. **Ibid**, p. 39.
6. **Ibid**, p. 40.

> arly and elegant attraction. Not merely the ordinary university students, but noblemen frequently passing through, or occasionally abiding in Cambridge, and even clergymen and High Church dignitaries, thronged to listen to the enchanting charm of the happiest, most forcible, and most perfect English of which our language has ever been the vehicle."[7]

The authorities at the university became alarmed at the great number of students from the university who thronged to hear him, and sought to prevent the irregularity. Dr. Mansel, the headmaster of Trinity and later Bishop of Bristol, thwarted these attempts by refusing to be a party to the same and by stating that he himself would like very much to attend Mr. Hall's ministry.

The greatest tragedy of his life occured while he was in Cambridge—his insanity. His first visitation came in 1804 when he was sent to Dr. Arnold's infirmary at Leicester for six weeks. In November, 1805, he was again seized by a similar attack on Sunday, the day of the Lord's Supper. This time he was sent to the institution of Dr. Cox, at the Fishponds, near Bristol, where he was permanently restored. Before he left Dr. Cox, the physician, laid down three inexorable conditions for the future: first, he was to leave Cambridge once and for all; second, he must practice smoking as a composing habit; and third, he must get married in order that he might be saved from the morbid penalties of solitude.[8] This ended one of Mr. Hall's most difficult, yet most successful pastorates. During these years he had become recognized as the foremost English speaking preacher of his day.

In 1807, Mr. Hall moved to Leicester and became pastor of the Baptist Church there. It was almost like going home, for Arnsby, the place of his birth and youth, was only eight miles away. He seemed to enter upon this pastorate with a new lease on life, and the years spent there were no doubt the happiest in his life. He seems at once to have set out to find the wife Dr. Cox had said was indis-

7. **Ibid.**
8. **Ibid**, p. 65.

pensable to his health. He was not interested in marrying either for rank, property, or accomplishments. When someone took it upon himself, as many often did, to suggest that a certain learned and ingenious lady would make a good wife he replied more than once; "I do not want a wife to read Greek, sir; I can read Greek myself."[9] Mr. Hood gives an interesting account of Mr. Hall's courtship and marriage.[10] The great preacher called one afternoon at the home of a certain married lady, who, apparently was a member of his church, and informed her that he hoped to be married soon. Of course, the lady expressed her joy and inquired as to who the lady might be. Mr. Hall assured her that she knew her and that she knew her quite well but that as yet he had not spoken to her. The lady insisted that he tell her who the person was. He then told her that he wished to marry her maid, Mary. After overcoming her first shock, she offered to send Mary to him, upon which he insisted that it was his duty as a gentleman to go to the kitchen and talk to her. Sitting down in the kitchen Mr. Hall said, "Well, Mary, you love the Lord Jesus Christ?" Mary believed that she did; and then after some similar words, the tender question: "And Mary, do you think you can love *me*?"[11] Another biographer, Mr. Olinthus Gregory, informs us that the Halls had five children, three daughters and two sons. One son died in 1814.[12]

Even though Hall was happy in his married life, it did not alleviate the intense pain which plagued him from childhood. He carried with him continually "an internal apparatus of torture."[13] He found it necessary to take excessively large quantities of opium. He carried it in a tin box so as to be ready for any attack of pain. Oftentimes he would be seen taking it during tea while those around were quite unaware of the excruciating pain that harassed his body. Hood relates that at a Lord's Day evening meal, he

9. **Ibid.** p. 67.
10. **Ibid.,** pp. 183-187.
11. **Ibid.,** p. 186.
12. **The Works of Robert Hall,** A.M., Vol. V., p. 487.
13. Cathcart, William, **The Baptist Encyclopedia,** p. 489.

commented concerning the brillance and force that pervaded Hall's conversation. Hall replied in a most striking and revealing manner. "Indeed sir! The appearances are deceptive. I have been in agony all day. I have suffered a martyrdom, and have taken enough opium to kill twenty men."[14]

Mr. Hall's relations with his members at Leicester were very cordial. He especially enjoyed visiting and ministering to the poor of his congregation. He enjoyed many drives into the country with one of his biographers. About every two years, Mr. and Mrs. Hall visited his former pastorate at Cambridge where he was always received with great joy and preached to large audiences. He continued to enjoy the distinction of being the greatest and most famous preacher in all England.

In 1825, the eminent pastor of Broadmead, Bristol, Dr. Ryland, died and Mr. Hall was asked to preach his funeral. He was invited to return to Bristol and suceed Dr. Ryland. It was an extremely difficult decision, for he had been happy at Leicester. We do not know what the determining factors were, but at length he decided to leave, and he entered upon the Broadmead pastorate in April, 1826. In going to Bristol he was returning to the scenes of his early student life, the church where he attempted his first sermon, and where he had served as an assistant pastor. It was in Bristol that he had put on the armor of the ministry, and there he was to put it aside. He came to Bristol in command of all his powers as a preacher. He was popular with the entire city and commanded the admiration and respect of all the students of the Academy and the pastors of the city. The pain in his back had grown more severe and in addition he had developed a heart ailment. His increased infirmities made it impossible for him to engage in a fully active ministry. However, he maintained his interest in all social questions.

His closing ministry at Broadmead was brief, continuing for less than five years. He preached his last sermons on

14. Hood, **op. cit.**, p. 60.

Sunday, February 6, 1831. He showed the same vigor which he had manifested throughout his long ministry. The last service in which he took any part was the church meeting on Wednesday, February 9. On Thursday evening while preparing for the usual monthly preparatory sermon for the Lord's Supper which was to be observed on the following Sunday, Mr. Hall suffered a heart attack. The attacks continued to become more serious and the pain in his back almost unbearable. One day following an acute attack of pain he said to his physician: "Did I complain, Sir? I did not mean to."[15] His condition grew steadily worse until his death on February 21, 1831. Through the long excruciating hours of pain he did not complain but rather expressed his thanksgiving to God for his many blessings. The entire city mourned the loss of this truly great man of God. A postmortem showed that the pain in his back was due to calculi of the spine. "The calculi were ten in number, one large one, composed principally of oxolate of lime, which weighed 320 grains. The smaller calculi, both in form and appearance, appear as far as I have been able to ascertain, peculiar and unique specimens . . . With the exception of one, they are all armed with sharp spikes . . . The spikes, and some of these smaller calculi had as many as five, were sharper than any needle I ever felt."[16]

At thirty-three years of age, Hall was described as "a well porportioned, athletic man, with a deportment of unassuming dignity, with winning frankness, in all that he uttered, and with the brillance imparted to them by benevolence, wit, and intellectual energy."[17] Hood says that as a conversationalist Hall was the most brilliant of whom he has any knowledge. He places him as a superior of Samuel Johnson or Sidney Smith.[18] He was well informed and could converse intelligently on many subjects. His criticism of various authors was often quite pointed as when he said, "It was with difficulty that I read the book, sir, the writer

15. Dargan, Charles Edwin, **A History of Preaching,** Vol. II, p. 501.
16. Trestrail, Fred, **Reminiscences of College Life in Bristol,** p. 154.
17. Cathcart, **op. cit.,** p. 489.
18. Hood, **op. cit.,** p. 170.

appears to me to have set out on a race after obscurity, and to have overtaken it."[19] His wit, though at times slightly unkind, was invigorating. Once at the close of a service in which he had heard a minister preach on the white horse, the red horse, and the pale horse, he was heard to say, "Let me out of this horse-fair."[20] He must have astonished Christmas Evans, when Mr. Evans, after singing the praises of the Welsh language, expressed the wish that Dr. Gill's works had been written in Welsh. Mr. Hall replied, "I wish they had, sir, with all my heart, sir, for then I should never have read them! They are a continent of mud, sir!"[21] He once said concerning Bishop Watson, "Poor man, I pity him! He married public virtue in early days, and seemed forever after, to be quarrelling with his wife!"[22] He enjoyed visiting immensely and was entertained in the homes of his members a great deal. He derived a peculiar joy from visiting with the poor and humble. He liked to walk at night especially in dense woods or in churchyards which had an almost morbid fascination for him. He greatly enjoyed a ride through the countryside. He was a very religious man and is said to have spent the greater part of his time at home in prayer. An anonymous writer made the following observation at the time of Hall's death concerning his piety: "His eminent piety lent a peculiar unction to the sentiments he delivered, led him to seize the most interesting views of every subject, and turned topics, which in the hands of others would have furnished barren speculation only, into materials for devotion and prayer."[23] Until the close of his life, Hall was always interested in young people, especially in the young men at the Academy in Bristol.

Already we have seen the influence of Socinianism on Hall. His bias toward a philosophical Socinianism seemed to diminish as he became older, and at one point in his

19. **Ibid.**, p. 172.
20. **Ibid.**, p. 173.
21. **Ibid.**, p. 175.
22. **Ibid.**, p. 176.
23. **The Works of Robert Hall,** (ed. by Gregory and Belcher) II., p. 369.

ministry he denied such a view altogether. He held an Arminian view of the atonement and a somewhat modified view of the other doctrines of grace. Hall rejected the federal headship of Adam. He held the semi-materialistic view that "Man's thinking power and faculties are the result of a certain organization of matter, and that after death he ceases to be conscious till the resurrection."[24] In his view of the church, he is at one with Socinius. He confounds church organization with personal Christian life.

Dr. Vedder says that Hall taught that the neglect of baptism is to be tolerated by churches as an exercise of Christian liberty and that he favored "open communion"; he intimates that he is favorable to mixed membership.[25] There can be no doubt that he favored free communion for his *Terms of Communion* is probably the most able defense of the practice that has ever been written.

Since his teaching concerning free communion constitutes his one doctrinal pecularity over which many Baptists disagree, it is worthwhile to summarize his views on the subject as they are presented in his treatise, *Terms of Communion.*[26]

1. He urges free communion from the obligation of brotherly love. It is the express command of Jesus that Christians should love one another. "By this shall all men know that ye are my disciples, if ye love one another, As I have loved you, ye ought to love one another" He points out that in John 17, Jesus prayed that his followers might be one, and that Paul taught that we are all members of the body of Christ. He holds that the strict communionist violates the commandment of love and destroys the unity of the church.

2. He argues for open communion from the express injunction of Scripture respecting the conduct to be maintained by sincere Christians who differ in their religious sentiments. Mr. Hall considered this his "leading position."

24. Armitage, Thomas, **History of the Baptists,** p. 594.
25. Vedder, Henry C., **A Short History of the Baptists,** p. 264.
26. Hall, **op. cit.,** Vol. I, pp. 321-360.

He says, "We are expressly commanded in the Scriptures to tolerate in the church those diversities of opinion which are not inconsistent with salvation."[27] This is based on Paul's injunction to receive the weak in faith and also to "receive ye one another even as Christ received you to the glory of the Father."

3. Pedobaptists are a part of the true church, and their exclusion on that account is unlawful. He recognizes that the word church has two meanings usually ascribed to it in the New Testament. He then states that any number of Christians convened for the worship of God constitutes a Christian church and as such is a part of the church universal. To deny Pedobaptists the right to commune in a Baptist church, is to deny that they constitute a Christian church, and Mr. Hall believes this is unjust.

4. He considers the exclusion of Pedobaptists from the Lord's Table as punishment. "The refusal of the Eucharist to a professor of Christianity can be justified only on the ground of his supposed criminality,—of his embracing heretical sentiments, or living a vicious life."[28] He does not believe that infant baptism can be considered as such. Refusal to the Lord's Table is excommunication, the most serious punishment the church can deal, and Pedobaptists do not deserve such severe punishment.

5. Mr. Hall argued that it was impossible to reduce the practice of communion to any general principle. He does not believe his opponents have been able to do this. He believes that infant baptism is their only basis of argument and that this is not sufficient error. In fact, he taught that the New Testament does not teach that it is necessary for one to be baptized to take the Supper. D. C. Haynes says concerning this, "It is common for every well-educated Pedobaptist to quote Hall, an open communion Baptist, who is the author of a work on this subject, against Baptists, as though his work was particularly against them,

27. **Ibid.**, p. 324.
28. **Ibid.**, p. 337.
29. Haynes, **The Baptist Denomination**, p. 193.

when it is against all denominations, on the ground that baptism is not pre-requisite to communion."[29]

6. The policy of the practice of strict communion is considered as an argument against the practice. He says, "By fomenting prejudice and precluding the most effectual means of conviction, it defeats its own purpose."[30]

It has been repeatedly stated throughout this paper that Mr. Hall was recognized in his day as the greatest living English speaking preacher. This section will be given to a brief statement of Mr. Hall's accomplishments as a preacher and orator, Hood says:

> "It seems probable, that if, as the acclamations of the scholars of all ages seem to declare, Demosthenes was the greatest orator of the ancient world, as the fond faith of Grougham, and others equally able, or more able critics, declare him to be the greatest secular orator of any age, Hall was probably the greatest sacred orator of all time. He appears to have taken his place among the kings of oratory, not so much as the reward of one who, like Demosthenes, panted after and struggled to attain the Stephanos, or the crown: it descended upon him as a divine gift. Upon him, we know, while living, the loftiest scholars lavished their praise, and those who heard him, and were able to judge, thought that even the audiences of Cicero or Bossuet, or even those mighty masters themselves, might, have listened with astonishment and rapture to his eloquence."[31]

William R. Williams says in a series of lectures on Baptist history:

> "Sir James Mackintosh, himself a philosopher and statesman of the highest order, said, that men could not understand why all Greece flocked to Demosthenes, until they had listened to Robert Hall. Bishop Bloomfield, holding the diocese of London, was recognized, when Greek scholarship ruled British literature, to be, after the death of Parson and Parr, the first Greek scholar of all England. Of him it is said by his own son and biographer,

30. Hall, **op. cit.**, p. 359.
31. Trestrail, **op. cit.**, p. 187.

that he was accustomed to keep the works of Hall on his study-table as a model in his hours of composing."[32]

It is said that Mr. Hall was such a dynamic speaker that oftentimes before he had finished speaking, the whole congregation would be standing, so great was their rapture. One could go on citing example after example of his great ability, but these are enough to illustrate the high regard which men have held for him.

He offered a varied homiletical diet to his people. Generally his preaching was along the lines of the gospel truth, but occasionally, an opportunity was offered for an excursion on contemporary topics. Above everything else, his intent purpose was "to glorify his Master and to preach, as it was given him to see it, the truth of God."[33] The majority of his sermons were topical. However, while at Cambridge, it was his custom at one of his services to give an expository lecture. He had the rare ability to blend philosophical thought with Biblical truth. He held firmly to the essential doctrines of Christianity, yet, with his philosophical bent of mind, he would often dovetail his thoughts in this channel and neglect the attributes of feeling and exhortation.

"Modern Infidelity," a sermon published by Hall in 1801, was the offspring of an ingenious philosophical mind. A literary gem such as this one was an answer to prayer. England was on the eve of spiritual collapse as it met the onslaught of the "New School of Infidelity." France was singing her swan song under the crafty quills of deists like Voltaire. Germany was trying valiantly to extinguish the flame of rationalism. England faced the skepticism of its contemporary writers, the "Romanticists." Byron and Keats were avowed skeptics and Coleridge represented a diluted Christianity. Carlyle's faith was anchored on the roots of ambiguity. Hall felt the imperativeness of his task when he wrote: "So rapidly, indeed has it advanced (referring to the infidelity of his time) since the crisis, that a majority on the continent, and in England, a considerable portion of

32. Williams, William R., **Lectures on Baptist History**, p. 305.
33. Dargan, **op. cit.**, p. 501.

those who pursue literature as a profession, may justly be considered as the open or disguised abetters of atheism."[34] With such a sombre background, it is not surprising that he again wrote: "Two consequences, the most disastrous to society, will inevitably follow the general prevalence of the system—the frequent perpetration of great crime, and the total absence of great virtue."[35] Dargan significantly evaluates "Modern Infidelity": "Its admirable thinking, ample culture, easy mastery of theme, and splendid style give it a place indeed among the masterpieces of playful eloquence."[36]

All of Hall's sermons reflect his keen interest and concern for his generation. His adversaries charged him with venturing too boldly into the arena of politics. Though Hall would not deny this venture, his deep and abiding piety was an ample indication that he lived above the world; and his demand for social action was an indication that he lived in the world. It was during the French Revolution that he wrote the pamphlet entitled, "Christianity Consistent with a love of Freedom." In a plea for the freedom of the press, he published his "Apology for the Freedom of the Press and for General Liberty." On the occasion of the anticipated French invasion in 1803, he delivered his famous "Thoughts Suitable to the Present Crisis." England's great prime minister declared that "the last ten pages were fully equal in genuine eloquence to any passage of the same length that could be selected from ancient or modern orators."[37]

For sheer beauty and deep pathos, Hall's "The Death of Princess Charlotte," is ranked alongside the memorable funeral orations of Bousset. It was taken from the words of Jeremiah 15:19, "She hath given up the ghost; her sun has gone down while it is yet day."

Whenever Hall entered the pulpit, "his venerable appearance and solemnity of deportment could not fail im-

34. Hall, Robert, **Modern Infidelity Considered with respect to Its Influence on Society,** p. 42.
35. **Ibid.**
36. Dargan, **op. cit.,** p. 500.
37. Cathcart, **op. cit.,** p. 489.

mediately to impress the observer with the conviction that the preacher was fully conscious of the responsibility of his office. His carriage as he ascended the pulpit was perfectly majestic, and during those parts of the service in which he was silent, 'his abstraction was complete for he was as still as death.' "[38] Following a hymn, he would read the Scriptures with unaffected simplicity. He then offered prayer which was not marked by a process of thinking or previous arrangement. There was no use of Scripture which had been read, but a contrite pouring out of the spirit upon varied topics. He was mindful of the personal concerns of the worshipers and made reference to any who were in affliction or distress. "His whole demeanour would suggest the idea of a man humbly prostrate before his Maker."[39]

Whenever Hall announced the text, one seldom anticipated what was to follow. He excelled on subjects of an elevated order; the subjects were founded on passages of great simplicity.

His introductions were often marked by apparent hesitation. They were nearly always brief, occupying a period of five or ten minutes. Generally the introduction was drawn from the context, or suggested by some incident in the history of the Primitive Church. Needless to say, Hall's sermons were the fruits of much reading and study. His daily schedule often included six to eight hours of reading in which he paid tribute to "the Greek and Latin poets, orators, historians, and philosophers: the Early Christian Fathers, the Reformers, the Puritians, and Episcopalians of the seventeenth century and more modern theologians, French and English."[40] He did not write out his sermons before delivery, but rather prepared them by thought and prayer and spoke from an outline. Afterwards he reproduced them by dictation.

He announced the subject with great clarity and preciseness, and thus, it was easily understood. He reinforced

38. Trestrail, **op. cit.**, p. 152.
39. **Ibid.**, p. 153.
40. Cathcart, **op. cit.**, p. 489.

his subject by a variety of considerations, each surpassing the previous one in importance. Each argument would reach a climax with some aptly fitting passage of Scripture, and was delivered in such a manner that little doubt was left that the opinion was final. As a "Servant of the Word," he possessed an intimate acquaintance with every part of the Scripture. He quoted passages with remarkable facility; these passages were always pertinent to the topic under discussion.

Though a scholar in the truest sense of the word, he seldom resorted to learned criticism. He used the tool only when he saw a fallacy in interpretation and then with the finesse of a logician.

Mr. Trestrail, who was a student at the Academy while Mr. Hall was at Bristol, gives us the following picture of him as a pulpiteer.

> "Mr. Hall's voice, at first low and feeble, gradually increased in fulness and power, until it quite filled the place; his countenance commonly pale and calm, soon became animated, as he proceeded to become intensely excited. Though his delivery was rapid, almost beyond that of any preacher, the language was always chaste and appropriate, and, as he advanced, increased in vehemence and impetuosity until he reached the climax; and when it seemed impossible to ascend any higher, he would suddenly close the Book, and sit down, leaving the hearer at loss whether to indulge in admiration of the unequalled eloquence of the preacher, or seriously to ponder the vast importance of the subject which had been unfolded with such wonderful skill and power."[41]

In analyzing Hall's work, all the elements of sucessful speech are found: thought, accuracy of information, logical analysis, imagination purified and controlled by culture, depth of feelin gwith no excess of vehemence, and a fine style.

It was his custom to choose and read the last hymn himself. He stood firmly by Watt's *Psalms* and Hymns and

41. Trestrail, **op. cit.**, p. 154.

dogmatically maintained that no other hymn writer measured up to this "Master Singer in Israel."

Whenever he entered the pulpit, it was with an acute awareness of his mission. His consciousness of self vanished as the vapors of the early morning air. There was such a complete absorption in the subject at hand that any accusation of being ostentatious was dismissed. He was keenly aware of the great gulf between ascertained truth and the unknown, "Speculative processes of thought seemed to have no attraction for him if they ceased to be susceptible of proof."[42] Unlike many other men of genius, he was not prone to indulge in a visionary mode of thought, nor mere dreams of fancy. The minimum of divergency between his written and spoken style is remarkable. His written style showed almost no marked peculiarities. It is significant that no one has been able to imitate him with any success. Though his sermons had foundations of simplicity, their written style "trembled on perfection."[43]

His sermons possessed such lyrical quality that they have been compared to a stately opus. Each paragraph breathed a melody and each period served as a bar in some lofty movement.

Anyone who carefully evaluates his written discourse is cognizant of his meticulous preparation, yet, extemporaneous utterances were his great source of power. He was indeed a master of language and even amidst an impulse of fervid emotion his reservoir of words and phrases were blended with such power and beauty to surpass all forms of mechanistic rhetorical art.

Richard Cook is not given to mere facetiousness when he speaks concerning Hall:

> "He is said to have 'the eloquence of an orator, the fancy of a poet, the acuteness of a schoolman, the profoundness of a philosopher, and the purity of a saint.' Dugal Stewart says of him: 'Whosoever wished to see the English language in its purity must read the writings of Robert Hall. He combines

42. **Ibid.**, p. 162.
43. **Ibid.**, p. 165.

the beauties of Johnson, Addison, and Burke without their imperfections.' "[44]

As a neophyte in the field of homiletical and rhetorical criticism, I merely reflect the sentiments of biographers and historians in saying that for sheer ornateness and stately eloquence in style, Hall is unexcelled. For the mind of the twentieth century, Hall's sentences prove cumbersome; his style seems unnatural, and his figures of speech are intensely cold. If Hall had lived in our time, he would have had greater flexibility and his sermons would have been sensibly improved.[45]

Bunyan may be said to have mastered the power of allegory, Gill, the art of profuseness, Evans, the faculty of vivid imagination, but few will deny a better blending of philosophic and Biblical truth than appears in Hall. In an age that has lost sight of the value of logical analysis and perfection of style, Hall teaches a valuable lesson.

Hall's preaching efforts were an accurate barometer of the "signs of the times." They clearly set forth England's need for a spiritual reawakening in the encroaching age of infidelity. He replenished the homiletical diets of contemporary preachers; his sermons provoked them to new heights of courage and insight. Preachers of today who are plagued with a seeming conflict between revelation and reason might well read "Modern Infidelity" for a recharge of spiritual vitality.

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44. Cook, Richard B., **The Story of Baptists**, pp. 194-195.
45. Broadus, John A., **Lectures on the History of Preaching**, p. 226.

A Survey of Syntax in the Hebrew Old Testament

Dr. J. Wash Watts

An Appreciation

A. R. Crabtree, Professor of Hebrew and Old Testament in the Baptist Theological Seminary of Rio de Janeiro

This important *Survey* by Dr. Watts, Professor of Old Testament Interpretation, New Orleans Baptist Theological Seminary, is a timely and scholarly contribution to the widespread renewal of interest in the translation and interpretation of the Old Testament.

Dr. Watts was an eager and diligent student of Hebrew under Dr. John R. Sampey. After six years of experience as a missionary in Palestine, with an opportunity to study the language from a fresh point of view, and twenty-five years of experience in teaching it, he has become a seasoned scholar in biblical Hebrew. He has made a careful reexamination of the older explanations of Hebrew Syntax with special attention to the verb forms. He has clarified the meaning of verb forms with a keen insight and a clear understanding that will command the attention and the careful consideration of the most competent Hebrew scholars.

For many years a state of confusion has existed among scholars as to the exact meaning of verb forms, especially with regard to the perfect (complete) and imperfect (incomplete) used with *waw*. This confusion is evident to the careful student of the English translations of the Old Testament, and particularly to the student of Hebrew.

Dr. William R. Harper said in the Preface to his *Elements of Hebrew Syntax*, 1888: "It is commonly taught that the Syntax of Hebrew is a matter of small importance. Very seldom, indeed, is any special attention given to the subject."[1] His plea for the study of Hebrew Syntax stimulated the interest of the theological seminaries, and his efficient work contributed to a better understanding of biblical Hebrew, but he was not able to break entirely with the prev-

1. Elements of Hebrew Syntax, p. 5

alent theory of verb forms, and his method of treatment is unsatisfactory.

In his scholarly study of *Hebrew Tenses* in 1892, Dr. S. R. Driver did much to clarify the meaning of verbal forms and constructions, but he was not quite prepared to give up the idea that the form of the Hebrew verb, *per se,* had something to say about time. Speaking of the perfect and the imperfect he says: "These words are of course employed in their etymological meaning, as signifying *complete* and *incomplete.*"[2] But he goes on to say: "Now in Hebrew the tenses mark only the kind of time, not difference in the order of time,"[3] This idea of *time* in the Hebrew verb led him to say also: "Future time is never expressed by *waw*-consecutive, except where the prophetic perfect, or where the principle involved in it is really present."[4] The last part of this sentence is vague enough for the subjective use of it in translation.

Following Driver's point of view, Dr. Moffatt translates almost every imperfect consecutive as if it were an aorist. It is not without significance, however, that this is the method generally followed by the translators of the Septuagint, which seems to have had considerable influence on Moffatt's translation, as well as others, on this particular point. For the *Seventy* the Hebrew *waw* was evidently *conversive,* not *consecutive.*

Dr. Watts has sought "to find the distinctive meaning in Hebrew verb forms and syntactical constructions."[5] "The starting point of this study was, first of all, a state of rebellion against the confusion into which previous treatments lead the student of Hebrew. The next was observation of uses of the perfect in future time, especially after an imperative."[6]

"The time of a Hebrew verb must be judged in the light of its context. There are no obvious markers in grammatical

2. **A Treatise on the Use of the Tenses in Hebrew,** p. 1, footnote
3. **Ibid.,** p. 3
4. **Ibid.,** p. 89
5. **A Survey of Syntax in the Hebrew Old Testament,** p. vii
6. **Ibid.,** p. vii

formation or syntactical arrangement. The reader must view the context as a whole, no matter whether it is a sentence, a paragraph, a passage, a book, or a sphere of knowledge, and discern the time that fits."[7]

"All indicative perfects describe *completed states.* In other words, a perfect looks at one thing, sees it as a finished whole, and thinks of it as certain. The single state described by a perfect is also *finished.* An imperfect may describe the beginning or development of a state, but the perfect sees its conclusion and perfected character."[8]

"All imperfects represent *incomplete states.* They are either *repeated* (frequentative), or *developing* (progressive), or *contingent* (subjunctive). In other words, they are either part of a series, or partially developed or partially assured. In all cases they are partial in some sense, i. e. incomplete."[9]

"The shift of both perfects and imperfects to the natural time of the other when they are attached to certain forms of *waw* indicates that the fundamental characteristics of each pertain to the state represented and in no sense to time. In these relations, therefore, we have excellent opportunity for comparison and marking essential distinctions."[10]

These citations from the *Survey* by Dr. Watts seem to me to present the fundamental principles involved in the use of the Hebrew verb. In an article published in *The Review and Expositor* for January, 1946, I presented practically the same explanation of the so called Hebrew tenses. I have taken the same position in my *Syntaxe do Hebraico do Velho Testamento* which has just been published by the *Casa Publicadora Batista do Rio de Janeiro.*

I have read Dr. Watts's *Survey* with genuine interest and pleasure, and with a sense of personal pride in his achievement. With keen appreciation of his scholarship and his insight into the Hebrew Scriptures, I am not able to

7. **Ibid., p. 6**
8. **Ibid., p. 12**
9. **Ibid., p. 33**
10. **Ibid., p. 31**

agree with him in dispensing with the perfect consecutive.[11] Now he probably will be surprised that I do agree with him when he says: "The way to a new interpretation of *waw* consecutive is opened by recognition of a distinctive character in all perfects and imperfects."[12]

There are four reasons why I am not able to follow my esteemed friend and colleague in dispensing with the perfect consecutive, but our difference of opinion on this point would not make a great deal of difference in our method of translating the construction.

First of all, the fact that the Hebrew perfect always carries with it the idea of completed action, even when coupled with *waw,* is never contradicted by the meaning of the perfect consecutive when properly understood in relation to its context.

Second, the acceptance of the imperfect consecutive makes it extremely difficult to deny the reality of the parallel construction which is antithetically, syntactically and logically related to it.

Third, just as there is a clear-cut, definite distinction between the meaning of the *waw*-conjuctive and the *waw*-consecutive when used with the imperfect, so the distinction holds when *waw* is used with the perfect. This distinction is not to be found in the vocalization of the *waw,* but in its syntactical significane.

Fourth, the arguments presented by the author against the theory of the perfect consecutive do call for a clear explanation of the construction, but they do not justify the denial of its existence.

Now let us examine these statements more in detail.

One, to show that a correct understanding of the perfect consecutive does not contradict the basic meaning of all perfects, let us examine a few of the *bona fide* examples of the construction.

"For out of that well they *used to water* (Impf.) the flocks, but the stone upon the well's mouth was so large

11. **Sintaxe do Hebraico do Velho Testamento,** A. R. Crabtree, chapter VI
12. **Op. cit.,** p. 42

that it was only after all the shepherds *gathered* (Pf. consc.) that they *could roll* (Pf. consc.) the stone from the mouth of the well, and *water* (Pf. consc.) the sheep, after which they *replaced* (Pf. consc.) the stone upon the mouth of the well" (Gen. 29:2b-3).

Now it is perfectly clear from the context that each of these perfects with *waw,* when taken by itself, abstracted from the *waw,* means a *single, finished, completed, separate* action. This is a fact which Dr. Watts recognizes, but the older theory, as explained by Driver and Harper, did not take it into consideration. Now when these perfects are considered in the light of their context: first, in their relation to their antecedent, the frequentative imperfect, *watered daily;* second, in relation to their *waw* which joins and subordinates each of them to their antecedent, it becomes crystal clear that they, plus their antecedent, plus their subordinating *waw,* are declarations of repeated action. The shepherds gathered each day at the well, they rolled the stone away each day, they watered their flocks each day, and they replaced the stone each day. So in Portuguese and Spanish we are obliged, by the principles that govern the sequence of tenses, to translate all genuine perfect consecutives by imperfects which mean, in this case, frequentative action, *ajuntavam, juntabanse; removiam, revolvian; davam de beber, abrevaban; tornavam a por, volvian.* Incidentally, Portuguese and Spanish are more highly developed in the use of verb forms than the English.

"His mother *used to make* (Impf.) for him a little outer garment and *bring* (Pf. consc.) it to him from year to year" (I Sam. 2:19). Again, the perfect by itself means a single completed act. Every year, after finishing the little garment, she *brought* it to him, probably on his birthday. But the perfect, together with its antecedent and the subordinating *waw,* or the construction as a whole, means that she *used to bring* to him from year to year the garment which she had made for him. Thus the perfect consecutive carries forward the action of the imperfect to "a calm and settled conclusion," with the visit of the mother and the delivery of the present to her son. So again in Portuguese and Span-

ish we translate the perfect with *waw* by the imperfect tense because of its logical sequence in the sentence. This does not mean, however, that we are substituting one form of the verb for another.

"Seraphim *were standing* (Ptc.) over him, each having six wings, with two of which he *was covering* (Impf.) his face, with two he *was covering* (Impf.) his loins, and with two he *was hovering in flight* (Impf.). And they *kept calling* (Pf. consc.) to one another, and *saying* (*kept saying*, Pf. consc.) . . ." Here also the perfects by themselves simply mean *called* and *said*, but because of the idiomatic consecution of Hebrew verb forms, the perfects subordinated to their antecedent by waw, clearly mean that the seraphim *kept calling* and *kept saying* (responding antiphonally), and that each call and each answer was complete in itself.

II. While the imperfect with *waw*-consecutive is easier to distinguish, and easier to explain, than the perfect consecutive, the two idioms are so closely related that the acceptance of the first requires the recognition of the second. Because of the nature and the meaning of the imperfect form of the verb, the imperfect consecutive is relatively easy to understand. It is, however, an idiomatic expression which the Hebrew writer was not obliged to follow if he did not want to. But simple as it is, from Dr. Watts's point of view, Moffatt mistranslates it over and over again.[13]

E. Kautzsch throws a clarifying light on the importance and the meaning of the perfect consecutive when he says: "It not only affords a certain compensation for the lack of forms for tenses and moods, but also gives to Hebrew style the charm of an expressive variety, an action conceived as being still in progress (imperfect &c.), reaching afterwards in the *perfect* a calm and settled conclusion, in order to be again exhibited in movement in the imperfect, and vice versa. The strict regularity of this alternation belongs indeed rather to the higher style, and even then it depends upon the view and intention of the speaker, whether he

13. **Translating the Bible into Portuguese, The Review and Expositor,** Jan., 1946, ps. 40-49

wishes the action, &c., to be regarded as the logical consequence of what has preceded, or as simply co-ordinate with it, and so in the same tense."[14]

The relation of the two idioms becomes evident in the light of facts which cannot be denied. It is true that the *waw* is used more frequently with the imperfect as a consecutive, and more frequently with the perfect as a conjunctive, but it is used with both meanings in both forms of the verb. We may take two examples cited by the author as correlate perfects to show that from our point of view, the first is a correlate and the second a consecutive. "He *will send* his angel before thee, and thou *shalt take* (Pf. with *waw*) a wife for my son from there" (Gen. 24:7).[15] "But a mist *went up continually* from the earth, and it *watered* (Pf. with *waw*) the whole face of the ground" (Gen. 2:6).[16]

Now in the first sentence the two verbs, the imperfect, *will send,* and the perfect with *waw*, shalt take, have different subjects: "*He* will send . . . and *thou* shalt take." Thus the two declarations are independent of each other, but they are correlated by the *waw*-conjunctive.

The first thing to be said about the second sentence, is that the author's translation of the imperfect, *went up continually,* is not quite satisfactory. It is the Hebrew participle, and not the imperfect, that describes linear action. A more accurate translation would be, "A mist *used to go up*" or "A mist *went up repeatedly.*" Now each time the mist went up it fulfilled its purpose and *watered* the earth. This construction is quite different from the one in Gen. 24:7. There the *waw* serves as a conjunction with the normal function of co-ordination or correlation. In Gen. 2:6, however, the *waw* subordinates the perfect to its antecedent, with one subject, and thus forms a different type of construction from the one in Gen. 24:7.

Second, as the imperfect consecutive draws the accent from the ultima to the penult, so the perfect consecutive tends to throw the accent forward to the ultima. The rule

14. **Gesenius' Hebrew Grammar,** 1910, p. 330
15. **Op. cit.,** p. 93
16. **Ibid.,** p. 94

can not be denied because of the many exceptions to it, even though the exceptions are more numerous than in the parallel case of the imperfect consecutive. Just as in the case of the imperfect consecutive, the rule applies when other principles of accent do not have priority.

Third, the two constructions appear in contrast, and are thus said to be antithetical. The use of the one naturally suggests the use of the other.

Fourth, as Kautzsch has said in the above quotation, the construction represents "an action conceived as being still in progress (imperfect &c.), reaching afterwards a calm and settled conclusion," just as we have shown in the examples presented as illustrations of the construction.

Fifth, just as the imperfect consecutive is taken over by the perfect when its relation to the antecedent is interrupted, so the perfect consecutive is taken over by the imperfect when the unity of the construction is broken.

III. Most of the examples of the perfect with *waw*, presented by the author to prove that they are correlated or co-ordinated perfects, are correctly explained, but these constructions are quite different from the perfect consecutive. His explanation breaks down on Gen. 2:6, unless the word *correlate* is used with a different meaning from that which applies to the construction in Gen. 24:7.

IV. Let us examine the objections raised by Dr. Watts against the theory of the perfect consecutive. There may be some repetition of what has been said already, but this will make our position clearer.[17]

1. "The theory that perfects are used with the force of imperfects and *vice versa* is contrary to all reasonable expectations. Normal and correct developments in all other languages tend toward a discriminating usage that forbids substitution of one verb for another."

It is enough to say that the perfect consecutive is no more a substitute for an imperfect, than an imperfect consecutive is a substitute for a perfect. Certainly Dr. Watts does not consider an imperfect consecutive as a substitute

17. **Ibid.**, ps. 86-90

for a perfect. These consecutive forms, both perfect and imperfect, are not substitutes for their respective antecedents. They are special forms, designed to carry to a logical development the thought presented by their antecedents.

2. "The fact that no special form of the conjuction appears with the perfect as it does with the imperfect is ground for doubt that a change in the fundamental meaning of the conjunction with the perfect was ever intended by the Hebrew authors."

Alexander Sperber declares that there is no special form of the conjunction to designate the imperfect consecutive. "The assumption of current Hebrew grammars that these two ways of vocalizing the *waw* with verbal forms correspond to the two functions of the waw (. . .) finds no support in the actual vocalization of the Bible."[18] The vocalization of the *waw* with the imperfect is practically the same as that of the article. If there is a special form it is not, and cannot be used always with the imperfect because of the principles which govern the use of the vowels, the dagues and the gutturals. Since the perfect consecutive came into use as a logical development of the imperfect consecutive, the possible uses of *waw* were practically exhausted, according to the regular principles of vocalization. Since there was no other form of *waw* that could take priority over the existing forms, there was no choice except to appropriate the ones already in use.

3. "If the one "external evidence" is lacking in approximately half the alleged cases, is not the burden put upon the subjective interpretation of the reader an overwhelming one?"

The irregularities in the shift of the accent of the perfect consecutive are due to the priority of other principles which had to be taken into consideration. This same explanation holds also for the irregularities of accent on the imperfect consecutive. Dr. Driver has classified and explained the exceptions satisfactorily.[19] It must be remem-

18. **Journal of Biblical Literature,** Vol. LXII, Part III, Sept., 1943, p. 191
19. **Op. cit.,** ps. 122-123

bered that Hebrew is a subjective language, with many more grammatical and rhetorical irregularities than are to be found in Latin, Greek and English.

It is the *internal evidence*, of the construction in this case, that carries the most weight, and the one "external evidence" serves to reenforce it.

4. "Advocates of the theory admit that there are constructions with *waw* for which the theory offers no explanation."

Since the construction belongs "rather to the higher style," it should not be supposed that all perfects with *waw* must conform to this particular type of construction, which served a special purpose for a limited period of time. We can't limit the idiomatic expressions of our own verb forms to one particular type. Why should we expect that the theory of the perfect consecutive should or could carry with it an explanation of all constructions in which the perfect, after an imperfect, is used with *waw*? Other perfects with *waw* are explained on other grounds. Some imperfects with *waw* are not imperfect consecutives. You can't fence any language in with rules, much less Hebrew.

5. "The theory defines no clear method for determining the force of the verb with *waw*."

The explanations of Harper and Driver, and the translations of the idiom in the English Bible, are not satisfactory. Dr. Watts has rendered a valuable service in pointing out these facts. Harper, Driver, Moffatt and others have never quite got away from the idea of time in the verb form. Furthermore, they centered their attention too much on the verb form, and did not consider the full significance of the *waw* and the antecedent. It is rather surprising that Dr. Watts, recognizing these elements in the imperfect consecutive, did not see and apply them to the clearly antithetical perfect with *waw*.

6. A good deal might be said about the confusion that prevails in the minds of students of the old theory. The basic principles presented by Dr. Watts in his *Survey* will

help students to a clearer understanding of Hebrew forms, and if carried out to their logical canclusions in relation to the consecutives, no one ought to have any difficulty in understanding the perfect consecutive.

7. With reference to the "uncertainty persisting in the minds of the chief advocates of the theory," it should be said that there has been no uncertainty as to the reality of the perfect consecutive. The difficulty lies in the fact that Hebrew cannot be explained solely by the rules that apply to English. The real problem is to define and explain the idiom. If we have properly defined and explained a perfect consecutive, any syntactical construction of the perfect with *waw* which does not satisfy this norm is definitely not a perfect consecutive. That there are many perfects used with waw-conjunctive, there is not the slightest doubt, and what is more important, there is a significant difference in the meaning of the two constructions.

Book Reviews

The Theology of Reinhold Niebuhr. By Edward J. Carnell. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1951. 250 pages. $3.50.

This volume is a constructive and well documented treatment of the theology of Reinhold Niebuhr. Carnell avowedly writes from the view point of 'classical Reformation theology.'

To Carnell it is obvious that "no serious individual can rest at ease in Zion after studying Niebuhr" (Preface). He has a high regard for Niebuhr's profound psychological insight into "the inevitability of pride and egotistic self-assertiveness in all individual and collective expression (Ib.,). Niebuhr's view of *agape* love as the final expression of the law of life Carnell finds excellent. Niebuhr's critical strictures against the Reformers, his sharp discernment of Catholic error and presumption (205), his unmasking of the shallowness of much liberal thinking among our contemporaries, his incisive awareness of the power problem among nations, these Carnell commends and underscores. In one place Niebuhr is called "unmistakably brilliant as a moralist" (223). That Niebuhr unequivocally opposes and frankly speaks out against many tenets of orthodoxy attests his intellectual honesty and personal integrity. On the social question, too, Carnell finds himself in agreement at many points with Niebuhr's position. But on the negative side Carnell is just as outspoken against what he conceives to be serious errors in Niebuhr's theology. There is a crescendo of indictment which, if true, reveals the leading American theologian in a strange light.

Niebuhr's metaphysical conceptions, for instance, are held to be seriously defective by Carnell. (See pp. 153, 155, 173-4 and 195). Other critics have made a similar charge. Niebuhr's use of Biblical theology Carnell deems questionable and often arbitrary (158, 137, 197). He even speaks of Niebuhr's "unbelievable Biblical inaccuracy" (p. 132) and

his "theological superficiality" (p. 142) because of his slipshod interpretation of significant classical Reformed *loci* of theological doctrine, such as original rghteousness and the effect of total depravity (pp. 137-144). Carnell calls Niebuhr's insinuation "that orthodoxy tries to give metaphysical plausibility to the doctrine of the sinless perfection of Christ by leaning heavily upon the doctrine of the Virgin Birth" (p. 153) a "common theological blunder." More serious, however, is the following statement in Carnell's book:

> While the evangelical can bear up under the sub-agape charge of being called a wooden-headed literalist, he cringes within to hear that his blessed Lord, whose shed blood has redeemed him from sin, like himself, a sinner. To charge Christ with sin is pure blasphemy, and it borders perilously on the edge of the unpardonable sin against the Holy Ghost. (pp. 154-155)

Carnell is also convinced that Niebuhr has broken with historic Christianity and classical Reformation emphasis with regard to "conversion as a unique experience in man," an experience which is unrepeatable (p. 190).

On the basis of his analysis, Carnell concludes that Niebuhr is still strongly entrenched in liberal presuppositions, an insight which Calhoun of Yale also seems to share. (See Journ. of Rel. Jan. 1944, p. 59). The name which is often applied to Niebuhr, that is, neo-orthodoxy, is therefore a misnomer.

That the symbolic method of interpretation which Carnell objects to is subject to grave difficulties men like Calhoun and Professor C. C. McCown have tried to point out. The former has even intimated that by means of Niebuhr's "sophisticated realism" the unlamented allegorical method of exegesis might be reintroduced. (op. cit., p. 61)

This author dissents from both Niebuhr and Carnell *re* their appraisal of Luther's ethic as quietistic. But that is a common notion among us.

William A. Mueller

The Forming of an American Tradition—A Re-examination of Colonial Presbyterianism. By Leonard J. Trinterud. Philadelphia: Westminster Press, 1949. 308 pages, plus bibliography and notes. $6.50.

The author is Associate Professor of Church History in McCormick Theological Seminary. Several friends have told me that he is a most able scholar. This book bears out their judgment. I am not a specialist in Presbyterian history, but if this is not an authoritative account of their beginnings and early development in America, I am badly mistaken. It is interestingly written too; full of illustrative details and revealing quotations. Professor Trinterud disagrees with accepted ideas on many matters; for example, he sees no connection between Freylinghuysen and the German Pietists (p. 54 ff.) and he strongly insists that the Log College men added nothing new to the theology and practice of Scotch Presbyterianism and English Puritanism. His discussion of the connection between the Great Awakening and preceding movements in Great Britain is quite convincing, especially on the matter of the "Federal Theology" which they held in common (p. 170 ff.).

Dr. Trinterud carefully notes the backgrounds of the various elements of early American Presbyterianism and notes with equal care the factors of their new environment in the new colonies as he sustains his thesis that all these elements combined form the new and different phenomenon which Presbyterianism in the United States now is.

In tracing this development he retells the stories of the Scotch-Irish, Puritan Presbyterians of New England, continental Presbyterians, the Great Awakening, the schism of 1741, the Log College men, the New Lights and the Old Lights, the resistance of Anglican domination, the Revolution, the Confederation, and the establishment of the General Assembly in 1788. Real light is thrown upon the machinations of parties in religious controversy and upon the development of theology in America. Trinterud sympathizes throughout with the New Lights, but seems fair and he closely documents his statements.

One reads this book and longs again for the day when Baptists will produce a historian of equal thoroughness and

insight to show how and why we have developed in America as we have. We shall understand ourselves and our distinctive witness better in that day.

S. L. Stealey

The Belief in Progress. By John Baillie. New York: Charles Scribner's Sons. 1951. 240 pages. $2.75.

Many contemporaries have in recent years written on the problem of progress in history, both positively and negatively. We are much indebted to thinkers like Toynbee, Berdieaev, Bury, Loewith, Becker and others who have clarified our thinking on this matter. Professor Baillie, while offering nothing new in this book, nevertheless presents an illuminating survey of the *belief* in progress in Western thought. He sketches for us various types of the philosophy of history such as the ancient cyclical conception, the OT and NT view of history as a significant process, and the more recent modern view, faintly emerging in the Renaissance, anticipated by men like Francis Bacon and Rene Descartes, and more fully developed by Fontenelle, Abbe de Saint Pierre, Turgot, Lessing, Herder, Fichte, Schelling, Hegel and Comte. The doctrine of evolution, which was first conceived by Charles Darwin as "a narrowly biological doctrine," came to be applied to man's mental and moral development by men like Herbert Spencer. Since the beginning of our century the idea of progress has even been applied to ultimate reality, culminating in the process philosophy of A.N. Whitehead.

Chapter V *Towards a Conclusion* gathers up Baillie's findings after tracing the development of the belief in progress as reflected in modern theological systems. Ritschl, Harnack, Father Tyrell, as well as C. H. Dodd, Oscar Cullmann and Reinhold Niebuhr and their view of the meaning of history and progress are discussed. The Christian's hope in further progress inheres in his faith in Jesus Christ, the center of history.

William A. Mueller

The Royalty of the Pulpit. By Edgar DeWitt Jones. New York: Harpers, $5.00.

For more than three quarters of a century the Lyman Beecher Lectures on Preaching have been a sort of barometer of preaching, registering its changing interests, ideals and methods. They represent American preaching at its more progressive levels. Taken together they constitute a valuable source for the study of the history of preaching in America on its inner side.

In this volume Dr. Jones has made it possible for us to see the famous series as a whole and organically, to become acquainted with the lectures and evaluate their contribution to the understanding of the mission and task of preaching. The biographical sketches of the various lectures are all too brief (by necessity) but include the more significant facts in every instance and in such a way as to furnish a living picture.

But there is more than a biographical index. In the classification of the lectures in kindred groups, such as "Theologians and Philosophers," "Shepherds of the Flock," "Men of Letters" (eleven groupings in all); and in the excellent summaries of the contents of the lectures, Dr. Jones has revealed not only the wide scope of the lectures but at the same time has indicated the central concerns of preaching that persist in the thought of men of widely varied gifts and in changing times.

This book might well become the basis for a reading course in the major contributions of this valuable lectureship.

J. B. Weatherspoon

Il Pensiero Italiano Nell 'Umanesimo E Nel Rinascimento. Vol. II **El Rinascimento.** By Giuseppe Saitta. Bologna: Dott. Cesare Zuffi-Editore. 1950. 593 pages.

The discerning reader will find in this work a wealth of material, interlaced with highly suggestive insights of the author, into the manifold and baffling thinking of Italian humanists of the Renaissance. The rediscovery of Plato and the classics intoxicated the men of this age. Some

of the humanists remained good Catholics, others turned from the Church in disgust. Yet this period was one of extraordinary creativity, particularly in the arts and in the development of a new philosophy of nature.

To Leonardo da Vinci Dr. Saitta devotes the first chapter of his informative book. And rightly so! For Da Vinci towered far above all of his contemporaries. How vast his researches, how enduring his artistic productions! What mastery of form based on years of arduous studies! Leonardo was both artist and reflective thinker. He rediscovered for his age and ours a new apprehension of the mysterious depths of nature.

The remainder of this book, based on thorough source studies, ranges over a wide area of thought. We hear of newly emerging theories of love and education, of the new science of nature in Italy, of the centrality of the problem of the soul in the thinking of men like Pomponazzi, of the potent influence of Neo-Platonism in the rich texture of Italian Renaissance thought, of the problem of aesthetics in its relation to Aristotle and the newly developed theories of beauty, of the age old mind-body problem and numerous others, all of which the author discusses with considerable acumen and in depth. Space forbids a detailed analysis of the many facets of this work. Suffice it to say that students of the Italian Renaissance will find this work a fruitful source of information.

William A. Mueller

John Knox's History of the Reformation in Scotland. Edited by William Croft Dickenson (Edinburgh). New York: Philosophical Library, 1950. 2 vols., about 1000 pages. $15.00.

This is an excellent contribution to any student of Church history and should be purchased by school libraries certainly, and by many individual readers also. Knox's own story of his conflict with Scotch Catholics and with Mary, Queen of Scots is made available to all. The wild and erratic "orthography of the sixteenth century is sufficiently corrected that the modern reader can more rapidly, and obsolete terms are translated in a glossary. The In-

troduction of 109 pages serves to remind one very helpfully of the background history. The preface explains that a new critical edition of 1846-48 has been used with some slight corrections, and that the aim of this present editor is simply to make Knox available to the non-technical student. The editor has succeeded in his aim. Especially useful to those of us who are not on familiar terms with Scottish Reformation history is the biographical material, frequently of considerable length, which is incorporated with the excellent Index. The appendixes supply texts of several valuable documents, including the Book of Discipline and the Confession of Faith of 1560.

We cannot review the History itself. The story in general is familiar to most. Suffice it to say that Knox wrote interestingly of very stirring times. Marginal topic indicators are of great help in finding particular incidents. I hope many Southern Baptists will read this significant work.

S. L. Stealey

The Philosophies of F. R. Tennant and John Dewey. By J. Oliver Buswell, Jr. New York: Philosophical Library. 1950. 516 pp. $6.00.

This work, originally a doctoral dissertation at New York University, investigates the empirical philosophical method of F. R. Tennant of England and compares it with that of John Dewey, leading educationist and philosopher of America. Both thinkers, Buswell points out, "adhere to a form of empiricism which finds its data in such human experience as is open to public investigation" (p. 488). Tennant who started as a physicist in his professional career and Dewey, famous for his establishment of his experimental school at the University of Chicago at the turn of this century, but later giving himself almost exclusively to philosophical reflection, are strong advocates of the scientific method. Tennant's preoccupation has been with philosophical theology. Dewey has from time to time touched upon age old theological problems but due to his naturalist bias usually arrives at negative conclusions concerning the existence of God and its implications for human behaviour.

It is amazing and laudable how the author has mastered a very complex subject matter. His methodology is inductive and topical, which procedure proves fruitful in laying bare under three principal heads, that is, psychology, epistemology, and ontology or metaphysics, the empiricism underlying the thinking of both philosophers. Dewey differs strongly from Tennant's view of the self and he rejects the bi-polarity of Tennant's genesis of psychology. Buswell questions Tennant's use of the term 'phenomenalism' for his epistemology. Since in Tennant's system "phenomena are appearing *of* something known *to* something knowing" (p. 493). Buswell suggests the term 'interactionist epistemological dualism' as a more accurate description of Tennant's system. Buswell, while dissenting from Tennant who rules out all theistic evidence based on data of human history, considers Tennant's striking presentation of the teleological argument from inorganic nature his only "distinctive contribution in this field." Dewey's metaphysics Buswell labels a "system of acosmism," which position implies the denial of the *Selbststandigkeit* of the universe, the self, the world, and God. Only the recognition, on the part of Dewey, of vital processes, called events, situations etc., represents the one positive factor in his metaphysics. The over-all process, called inquiry, nature, experience, society, is another positive element in Dewey's metaphysics.

Buswell recommends that empirical psychology explore further the question of personality or the self. It is as yet, by Dewey's own admission, an unsolved problem. Moreover, in epistemology, it might be profitable to investigate more thoroughly the bi-polarity of the knowledge process (See p 500). In metaphysics Buswell cautions empirical philosophy against *a priori* negatives.

In view of the importance of the two thinkers discussed in Dr. Buswell's book the clarification of many facets of their thinking is sorely needed. Buswell has made a good beginning in this critical clarification process.

William A. Mueller

Creators of the Modern Spirit: A symposium compiled by Barbara Waylen. The Macmillan Company, New York, 1951. 182 pp. $3.75.

The editor of this symposium has brought together brief statements of thirty-nine contributors. These include religious leaders and interpreters, scientists, philosophers, metaphysicians, reformers, poets and others.

The compiler says: "This symposium is a living Testament of Faith, an expression of the spiritual impulse of the twentieth century." With more or less accuracy she calls the men and the women who have contributed to this "creators of the modern spirit." Her purpose was to promote "a spiritual mission to spread understanding and good will among all peoples in this critical transition phase of world history," and thinks it "contains something of import for every shade of religious and philosophical belief."

The work does contain statements ranging all the way from spiritualism to orthodox Christian theology. Religions, philosophies, scientific theories, social ideas, political and poetic insights all find a place.

Her contributors are predominately British but include quite a number of Orientals and Europeans. No one from the Americas makes any contribution. There is an incidental reference to Professor Whitehead.

The work is "predominately Christian in concept" if by Christian one means a rather vague and general recognition of the "abundant evidence that the influence of the Master Jesus is active in the world today, impelling those who love and serve suffering humanity to essay great deeds."

The reading of these brief contributions provides a great help toward comprehensive understanding and sympathy with the aspiring spirit for unity and humanity in our age of confusion and distress.

W. O. Carver

The Drift of Western Thought. By Carl F. H. Henry. Grand Rapids: Wm. B. Eerdmans Publishing Company. 1951. 160 pages. $2.50.

This volume represents the W. B. Riley Memorial Lectures delivered at the Northwestern Schools of Minneapolis for the year 1951. Billy Graham, President of these schools, has written the Introduction. Carl F. H. Henry has in several of his other books shown an interest in the drift of western thought. He argues that "the central postulate of the modern mind, in its final expression, has been the ultimacy of nature" (p. 41). Its correlate, quite logically, has been "the denial of special divine revelation" (p. 66). Yet, modern naturalism illegitimately assumed that "modern science implies the naturalistic philosophy of science. Science and the supernatural are not intrinsic opposites" (p. 42). In this Henry is patently right. And it is equally true, as Henry states, "that the revolt against all absolutes issues in the absolutizing of the scientific method." Over against the pretensions of naturalism, the half-way remedies of idealism, the irrationalisms of various types of neo-orthody, and the discredited humanistic notions of modernism, Henry avows his firm belief in "special revelation which, instead of being destructive of rationality and coherence, is properly seen to be the guarantee thereof. Human reason and special revelation have their ultimate ground in the same unique source, the holy Lord of the universe" (p. 123). Neo-Thomists and some evangelical liberals might easily assent to this formulation of the problem. Henry covers a lot of ground. He is eager to hear what the opponents of the Christian faith are saying. He is also aware of the constant need of the restatement of Christian truth to meet the needs of new eras. Many questions are in the reviewer's mind, but space forbids their discussion. This is a good book.

William A. Mueller

Christianity and Pagan Culture in the Later Roman Empire. By M. L. W. Laistner, Ithaca, New York: Cornell University Press, 1951. 145 pages.

The book is composed of three lectures given, at the University of Virginia in the fall of 1950, on the James W. Richard Foundation—plus the author's translation of John Chrysostom's *Address on Vainglory and the Right way for Parents to Bring Up Their Children.* These are valuable notes, pages 123-140, unhappily detached from the pages to which they pertain. The notes are followed by an Index.

The book is interestingly written, and develops its thought with good system and sense. The first chapter, really a background-introduction, is "Pagan Culture in its Decline." Chapters two and three are, respectively. "The Training of the Christian Convert," and "The Higher Education of Christians."

The book is valuable for the comparisons and contrasts which it draws between East and West (at the point of the Church's attitudes toward heathen learning), for its relevance to the same question today (which is of perennial importance), and for its contribution the subject of Christian Education in antiquity (which is a somewhat neglected phase of the Church's ministry in the Roman World). The book repays reading.

One might hope that the author would extend the range of his study both backward and forward, and give it to the public in fuller dress. A somewhat more accurate title for such might be, "Christian and Pagan *Instruction.*"

T. D. Price

Patrology. Vol. I, The Beginnings of Patristic Literature. By Johannes Quasten, Westminster, Maryland, The Newman Press; and Spectrum Publishers, Utrecht-Brussels. 1950. 349 pages. $6.00.

Johannes Quasten, formerly of the University of Muenster in Westphalia and now Professor of Ancient Church History and Christian Archaeology in the Catholic University of America, has written an important and valuable book. The contents of this work are perennially important for all phases of Christian Studies—dogma, liturgy, ethics, history, literature, and Biblical study too.

The work is developed intelligently and naturally into chapter divisions, which for their manner of treatment and occasional cross-referencing largely overcome the problems of chronological presentation. Following the concise "Introduction" (in 22 pages), the parade of authors and books marches before us: The Beginnings of Liturgical Formulas and Canonical Legislation; The Apostolic Fathers, The Beginnings of Christian Romance, Folk Stories and Legends (The Apocryphal N T.); The Beginnings of Christian Poetry; The First *Acts* of the Martyrs; The Greek Apologists; The Beginnings of Heretical Literature; The Beginnings of Anti-Heretical Literature (with especial reference to Irenaeus).

The writing style of the author, in his adopted tongue, is clear and unencumbered. The doctrinal, literary or liturgical significance of the various documents is presented without unnecessary words, and focuses, usually, on their most important passages.

Perhaps the most valuable part of the work is its bibliographies. Intersticed between the sections to which they refer, one has at hand valuable and wide-ranging information as to Editions, Translations, and Studies. The "Studies" listings give excellent selection of books and learned articles. The vast reading of the author may perhaps be indicated best by his list of abbreviations (p. xiiiff). Here are listed 237 abbreviations of journals, sets and series in 12 or more languages.

Naturally the author's presentation will be received with some questionings, especially by non-Roman Catholic readers. Let it be said, first of all, that Professor Quasten is apparently a tireless and fair research scholar. Any author writes with both conscious and unconscious presuppositions. No one, I think, should take exception to his work, even in one's disagreements. Evidence is offered for the Roman primacy, and for the interpretation of the Eucharist as a mass which is flimsy indeed.

Questions of another, and less important, sort, may also be raised. The Apostles Creed is not nearly so much "a brief summary of the principal doctrines of Christianity

(p. 23), as it is a liturgical and polemical tool of the Church of the second century. Ignatius' *Letters* are dated from 7 to 15 years too early (p. 25), and it is too strong to say that, "The Christology of Ignatius is exceedingly clear as to both the divinity and the humanity of Christ" (p. 65). The Christological terminology of the second century was far from exact or fixed—and Ignatius' use of it, while discernible to a present reader, was not "exceedingly clear." Some notice also might have been taken of Ignatius' idea of the *oikonomia eis ton kainon anthropon* (*Eph.* xx. 1). It is very important both for Ignatius' own Christology and for later dogmatic development. Here he is reminiscent of Paul before and Irenaeus after. While Gnosticism is properly presented as antedating Christianity, and as early assuming "Christian" forms (p. 254ff), no mention is made of Ignatius' own relationship to it in thought or experience (Cf. W. Koehler, *Dogmengeschichte,* p. 37, Zurich and Leipzig, 1943). It is still a great puzzle to the reviewer to see Roman Primacy deduced from Irenaeus (*Haer.* III. iii. 2).

The proof-reading of the book was competently done. With the exception of a few thoroughly German commas, a careful study brought to light only the following:

p. 13, line 33—for Cuchman, read Cushman.
p. 60, line 20—for o, read of, at the end of line.
p. 107, line 37—for text, read next.
p. 245, line 35—for Daniélov, read Daniélou.
p. 279, line 25—for Optatus of Milevis, read either Optatus Milevis or Opatus of Mileve.
p. 289, line 1—for *pseudonomou,* read *pseudonumou.*

There are excellent classified Indexes, to add usefulness to the book. May the author be spared to complete (in 3 vols. ?) this excellent work.

T. D. Price

Einleitung in das Neue Testament. By Professor Dr. Max Meinertz. 5th Ed. Paderborn: Verlag Ferdinand Schoningh. 1950. 334 pages.

This Introduction to the New Testament by the Catholic Professor of NT exegesis at Münster University represents

the fifth edition and revision of an earlier work by the late A. Schaefer, first published in 1898.

Any unbiased reader will quickly discern that Professor Meinertz has spared no efforts to bring out a readable and constructive work. After a brief treatment of preliminary questions of NT introduction (history, contents, classification etc.,), the author deals in Part I with the history of the text, while Part II discusses the origin of the various NT writings. Part III contains a brief history of the NT Canon. Two appendices treat of the NT Apocrypha and the Muratorian Fragment.

In the delineation of the origin and growth of historical criticism Meinertz is well informed and extremely fair. He notes that it was a Catholic Richard Simon (1638)-1712) who pioneered in the science of NT introduction. While Luther dealt rather freely with Holy Scripture, his successors, i.e., the men of High Orthodoxy, developed an all too narrow conception of Holy Writ, its authority and inspiration. Since the *Aufklaerung* (Spinoza at al.,) philosophical ideas, Meinertz rightly observes, exerted a strong influence in NT critical studies, an insight which Albert Schweitzer confirmed in his *Quest of the Historical Jesus.*

Meinertz unfailingly lists and considers works by both Catholic and Protestant scholars. Harnack and Dibelius are heard as are Schlatter and Zahn. A. T. Robertson's *opus magnum A Grammar of the Greek NT* . , . . is listed with other works of similar purport. The original autographs, we are told, have all been lost. Errors crept into the text through copying and marginal glosses. NT writers quote OT books "oft genug nur dem Sinne nach." However, despite the extant variants no basic truths have been affected.

Meinertz posits the identity of Gal. 2:1ff and Acts 15. Against Weizsäcker, Clemen, J. Weiss and Belser but with Holtzmann, B. Weiss, Harnack, Deissmann, Feine and Lagrange he holds to a north-Galatian origin of Paul's letter to the Galatians. He dates the letter around A.D. 53-54, that is, after the Jerusalem Conference of Acts 15. Meinertz posits a

lost letter of Paul's on the basis of I. Cor. 5:9. That letter hails from Paul's stay in Ephesus, its date being ca. A. D. 55-56. Holds that Eduard Meyer and H. Lietzmann to have exaggerated the oppositional role of Peter against Paul. Defends with Feine, Bachmann. Steinmann, Vogels, Allo and Ed. Meyer a long interval between I. and II. Corinthians. *Re* Christianity's origin in Rome we have no accurate information. If Peter and John were sent to Samaria to strengthen the believers, is it unreasonable to assume that this same apostle was not also sent to Rome? Lietzmann, against Heussi, has defended, on liturgical and archeological grounds, the probability of Peter's stay in Rome. However, Meinertz points out that Paul does not assume Peter's presence in Rome in his captivity epistles. With regard to Ephesians Meinertz offers substantial evidence for a Laodicean destination. With Harnack, Knopf, Deissmann, Feine and others, but against Jülicher and Kellner, Meinertz assumes two captivities of Paul. He defends the basic unity of the Pastorals, although he is aware of peculiarity of vocabulary, the absence of typical Pauline expressions, but holds that word statistics are not necessarily conclusive, as both Michaelis and Dibelius have recently admitted.

This work deserves to be translated into English. Though the author bemoans the fact that due to circumstances he had no access to important foreign journals his work reveals rare objectivity and sound scholarship.

William A. Mueller

Luther's Progress to the Diet of Worms 1521. By Ernest Gordon Rupp. Chicago: Wilcox and Follett Co., 1951. 109 pages.

The Luther-Research of recent years, has been especially concerned with the early developmnt of the Saxon reformer. In this area lie the development of his inner-man and the theological advances, which are so large a clue to the older Luther.

Mr. Rupp, who for the past year was an exchange professor at Emory University in Georgia, is professor of Church History in the Methodist Seminary of the University

of London. He writes with fine style, and from thorough acquaintance with Luther and the Luther-literature.

The historic Luther is sought out, and partially found in this book. The formative influences on Luther's thinking and faith are traced through his youth at home, the early monastic routine, his courses of lectures in Biblical Theology, the encounter with authorities and with the popular piety through the *Theses*. Next follow the significant Disputation at Leipzig (1519), the emergence of Luther as a full-dress Reformer with the flaming documents of 1520, and at last the Knight of Faith standing before the Imperial Diet of Worms in 1521.

Luther is one of the comparatively few men whom we must know if we would understand ourselves and our world. He is a great subject—and on him, Mr. Rupp has written a fine book.

T. D. Price

Here I Stand. A Life of Martin Luther. By Roland Bainton. New York-Nashville, Abingdon Cokesbury Press. 422 pages. $4.75.

One cannot speak too highly of this biography of Martin Luther, the great Reformer of the sixteenth century. Professor Bainton, a painstaking scholar, has written a book that is both scholarly and readable. It will long stand as a classic of Reformation literature. The arrangement of the material, the woodcuts that dot the pages of the book, the style of writing, as well as the interpretation of the great Reformer's life are everything a discerning reader would want them to be.

Bainton's primary concern is to show that "Luther was above all else a man of religion" (p. 22). Interpreters of the Saxon Hus have differed in their evaluation of his life, his intentions, and his achievement. But if Luther is not understood in his profound religious concern, he is not understood at all. It was not a diseased inner condition that finally separated Luther from the Church in which he had been reared, but a tremendous spiritual earnestness that made him struggle for the recovery of the purity of the gospel. Bainton has masterfully shown that the inner up-

heavals of his questing after God made Luther the Reformer that he became. Long before 1517, while Luther lived still in the cloister, trying to be faithful monk, he was confronted by the terrible demands of God's holiness. He tried in every way to secure God's favor. But he found no place of refuge anywhere. He tried to flee before God's presence, but his tortured soul found no place where he could be at ease in Zion. Flee he did to the altar of the priest. He heard the latter's *Absolve Te!* but relief would not come. He climbed the steep ascent of strict moralistic and ascetic activity. He climbed the ladder which Areopagitic mysticism had placed in his cell, but without avail. God seemed farther removed than ever the more he tried to find him in the appointed way of the Church of his day. At last Luther discovered that "the just shall live by faith." He experienced the Gospel truth that God loves the loveless, the unworthy and those who despair of their own righteousness. As Luther once put it:

> The love of God does not find its object, but it creates it, because the love of God which is active in man loves the sinners, the bad and foolish and weak folk, to make them good, wise and strong, for sinners are beautiful because they are loved, and not beloved because they are beautiful.

It was in a great wonderment that such faith in God's unfathomable grace is experienced by the believing soul. And there never is the snug complacency that takes God's love and grace for granted. The believer, though graced by God's boundless love and power, "works out his salvation with fear and trembling." Bainton brings this out admirably in Chapter 21 bearing the title "The Struggle for Faith." It could be said that Luther in his experience with the Devil's temptations and the depressions he suffered from anticipated many of the findings of modern psychiatry and psychoanalysis. Yet he felt that these depressions were necessary for his soul's growth. For we "must through many tribulations enter the Kingdom of God," as Paul once put it.

Bainton depicts in bold strokes the development of

Luther's reformatory work, showing both its strength and its weaknesses. There is no attempt to gloss over Luther's faults, but essentially he stands out as God's man in one of the Church's hours of destiny.

This book ought to be in the library of all Protestants and every Christian preacher.

William A. Mueller

Cowards or Conquerors. By Hershel H. Hobbs. Philadelphia: The Judson Press. $2.00.

This is a first volume by the pastor of the First Baptist Church of Oklahoma City. In the sermons one is impressed with the vigor, directness and evangelistic passion of the preacher. Most of the sermons are evangelistic, presenting the basic facts of redemption in the style familiar to all Southern Baptists. They do credit to the preacher. The analysis of his subjects is good. The style shows here and there efforts at rhetoric a little overdone, but more writing will produce simplicity and proportion. Another friendly criticism would suggest that in some of the sermons the wide range of truth covered prevents adequate presentation of particular truths that are touched upon. We shall look with interest and appreciation for further publications from this growing pastor.

J. B. Weatherspoon

Der Ablass im Licht der Bussgeschichte. Von Bernhard Poschmann. Bonn: Peter Hanstein Verlag G.M.B.H. 1948. 122 pages. DM.8.50.

Professor Poschmann, expert Catholic historian, deals in this treatise with the problem of Indulgences in the light of the history of penance. He entertains the hope that his labours may be a small contribution to both Catholics and Protestants on this much contested institution. It is a well known fact that Luther's reformatory work had its efficient cause in the abuses that had grown up in connection with this practice. How did the practice arise? Poschmann goes back to the third century when in the days of Cyprian the Church was severely persecuted by the emperor and many Christians defaulted in their loyalty to Christ. These *lapsi*

soon clamored for readmission to the Church when the persecution had subsided. Among the bishops were advocates of extreme severity. They remembered the terrible words of Hebrews 6:4-6! He who has betrayed the Lord can never be restored to repentance. Others, however, voted for leniency, but argued that post baptismal sins must somehow be atoned for by the penitent sinner himself. Thus arose the sacrament of penance with its temporal punishments imposed by the Church and its priests.

For centuries, however, many problems troubled the minds of serious men in connection with the institution of penance. How, for instance, can mortal men establish the equivalence between a man's guilt and the measure and extent of his penance? What to do in the case of sick and dying people? How is the individual related to the fellowship of believers in his effort to get right with God.? How can priests, bishops, martyrs intercede on behalf of the wayward sinner? Poschmann comes to the conclusion that the Indulgence institution, first clearly attested for the 11th century, grew out of the much older penitential discipline of the Church. But the theologians of this era were far from agreed concerning the implications of the new practice. Abélard for one fiercely opposed indulgence and attributed its rise to the avarice of the bishops. Peter of Poitien as well as Peter Cantor of the 12th century have their serious misgivings. The latter escapes his scruples finally by bowing to the dicta of the Holy Mother Church. The canonist Huguccio (d. 1202) is deeply shocked to think that anybody should presume to want to buy God's favor with money. Giraldus of Cambria in his work on the sacraments of 1197 makes the efficacy of an indulgence dependent upon compensation for remitted penance. Such compensation must be given either through the *suffragia* of the Church (masses, psalteries, prayers), but particularly through a deep contrition of the penitent. An indulgence should only be granted if the impossibility of giving satisfaction by the sinner has been established. But that is extremely difficult to establish, wherefore an indulgence is only a probable means of absolution.

How did the theologians escape their dilemmas and serious misgivings? Poschmann's answer is: that in the 13th century men like Cardinal Hugo of St. Cher in Paris fell upon the idea of the *thesaurus ecclesiae,* the infinite treasure of the Church in heaven, built up by the inexhaustible merit of the blood of Christ and his saints. From this treasury the Church by virtue of her power of the keys henceforth transferred Christ's merit to the sinner's account and by a jurisdictional act safeguarded to him the remission of temporal punishments due to post-baptismal sins.

To a NT believer it is strange that nowhere in this treatise do we hear of biblical *metanoi* as radical *Umdenken,* a renewal of the sinner's mind by the Spirit of God. The question is also to the point whether Poschmann's historical treatise does not imply a serious attenuation of the dogmatic finality of the doctrine of Indulgence as it came finally to be formulated in Luther's days.

William A. Mueller

The Struggle of the Soul. By Lewis J. Sherrill. New York: Macmillan Company, 1951. 155 pages. $2.50.

The relevance of dynamic psychology for religious education, the relation of mental hygiene to religious education, and the correlation with the most recent findings concerning the psychology of the self are three subjects that have been "blind spots" in the perceptive field of many professors of religious education during the last ten years. John Dewey's instrumentalism has set the pace for most of them. Overt behavior has been their concern.

Particularly refreshing, therefore, in the achieved purpose of Professor Sherrill for this book: "to follow the career of the human self, as it passes through certain major stages, or types of experience, during the journey from the beginning to the end of life." The pilgrimage of the self follows the definite pattern established in the early family relationship as the self moves toward God in faith or shrinks away from God in idolatry and fear. Professor Sherrill seeks "to show that if these earliest and most dynamic relationships are favorable, the later unconscious formulas, the

conscious formulations, and the philosophies which are elaborated will show the scars and will seek to make up for the lack." *"The emotional life of the individual as infant and child determines the kind of religion which he can respond to and make his own."*

Obviously, such an approach to personality implies a shift from content to relationships in religious education, and from the exactness of the transmission to the character of the teacher-pupil relationship.

The most helpful thing about this book, however, is the way in which the author has perceived the relevance of dynamic psychology for a more vital approach to Biblical exegesis, especially in his use of the Book of Hebrews, without at the same time reading into the Scripture some purely secular concepts that just simply are not there. Such mellowed wisdom leads the reader into worship even as he reads.

Wayne E. Oates

Introduction to Realistic Philosophy. By John Wild. New York: Harper and Brothers, 1948. 516 pages. $4.50.

The well known Harvard philosopher presents in this book a carefully written and well knit "introduction to the basic concepts and principles of classical, realistic philosophy." The source of this type of philosophy lies in thinkers like Plato, Aristotle, Augustine and Thomas Aquinas.

The book under discussion is divided into two parts containing some 20 sections. The historical introduction deals with the definition and history of realism. Part I, containing 12 chapters, treats of the perfection of human nature (ethics), while Part II, having 8 chapters, analyzes the philosophy of nature from the point of view of realistic philosophy. Under Part I both individual and social ethics receive judicious and critical attention. Part II discusses in considerable detail such matters as change, its causes and modes and the first Cause. Under the heading of philosophical anthropology the author discusses the human psyche and its faculties, sensory and rational cognition and the appetites.

Realistic philosophy deals with three basic doctrines which through the ages have also been the basic beliefs of the common sense thinking of mankind: (1) There is a world of real existence which men have not made or constructed; (2) the real existence can be known by the human mind; and (3) such knowledge is the only reliable guide to human conduct, individual and social. (p. 6) It is clear from these insights that realistic philosophy is in conflict with that of Immanuel Kant who disputed the basic principles of realism. Wild rightly rejects Kant's contentions both with regard to epistemology and the possibility of autonomous law which man lays down for himself. (p. 51).

No matter what one's personal philosophy may be Professor Wild has written a book that will be pondered and discussed in years to come.

William A. Mueller

Richard Hooker and Contemporary Political Ideas. By F. J. Shirley. London: S.P.C.K., 1949. 259 pages, bibliography and index. 14s. 6d. (about $2.25).

I have read this book through twice. When I was reading the first chapter the first time I began to wish that I could write for Baptists a book similar to it. Now that I have read the last chapter the second time, I wish more than ever that I could. This Angelican scholar analyzes, and evaluates the classical expression of his church's theology and practice and compares it with the positions of its competitors, chiefly the Puritans, of England in the late sixteenth century.

The complete study includes more than incidentally, a splendid introduction to the "judicious" Richard Hooker whose clear mind and facile pen earned for him a place among the great in Christian history, and also what seems to me the best possible introduction to Hooker's tremendous classic, *The Laws of Ecclesiastical Polity*. This book defended and largely preserved the Church of England in those hectic days of Puritan attacks. It is the supreme expression of the Anglican Via Media from which men of various schools of thought may "learn that controversy may be directed to the discovery of truth and not to the humilia-

tion of an opponent." It is a most impressive expression of "secret reasonableness"—probably the outstanding one of modern times.

Included, too, in the study are scholarly delineations of Hooker's political and ecclesiological philosophies. The theories of the relationship of church and state as set forth by Divine Rightists and (later) by such political liberals as Locke and Rousseau are strongly founded in Hooker's profound discussion. So fair was he that even while he argued for obedience to the Sovereign Power as of God, "he was furnishing the minorities with an armoury by which ultimately they would triumph." Political liberty and ecclesiastical toleration thus were strangely empowered by their most logical opponent through his careful, but two-edged, analysis of the contractual theory of natural law as it undergirds government. Both democracy and the bitter present day challengers of democracy can feather their arrows by this calm man who saw all sides of a question.

The book is an excellent model for aspiring writers of history. It is a valuable contribution to any serious student of the history of the Reformation or of the problems of Church and state. Incidentally, students of Baptist history will be interested in the connections of the thought of Hooker with that of Marsilius of Padua which author Shirley points out. As a help to the understanding of the Church of England, the book is invaluable. The documentation is all one could ask. S. L. Stealey

Probleme der Biblischen Urgeschichte. By Paul Heinisch. Luzern: Verlag Raber & Cie. 1947. 194 pages.

The English title of this book by the Catholic Professor of the University of Nimwegen, Holland would read "Problems of Biblical Primitive History." We have here a brief survey of the story of mankind's earliest beginnings as recorded in Genesis. In seven chapters the author deals with the creation stories of the first three chapters of Genesis, that is, the creation of the cosmos, of man, the fall of man, together with the age of mankind, the flood, the

tower of Babel, and the culture and religion of primeval days. In the endeavour to penetrate into the religious and inner meaning of this *Urgeschichte* Heinisch examines various theories trying to explain the accounts found in Genesis. Extra-biblical cosmogonies are carefully reviewed in order to interpret the Biblical narratives. Modern mythological interpretations also are drawn upon. The results of studies in the history of religions receive constant attention.

Professor Heinisch believes that the theory is by now fairly established that in giving us the Holy Scriptures God did not intend to give us a book of science, but a sure help to aid us in being eternally saved. Every attempt to force upon the Bible our modern knowledge of natural science has harmed the esteem in which the Holy Scripture ought to be held. It need not be denied that the authors of the creation narratives held to a geocentric view of the world, while we moderns since Copernicus hold to a heliocentric view of the world. What these inspired men of God wanted us to realize was that God, and not a demiurge, is the creator of the good earth, of man and of all there is. God has created the world through his Spirit and His Word. We are to grasp the fact that while God is eternal, man has a beginning in time. The stars as well as animals and plants are God created and have no claim to divine worship. All the works which God has made have been created good and are part of his redemptive designs. Man, made in God's image, is the crown of creation, is made for the earth and the earth for him, and in grateful recognition man is to subdue it to the glory of God and for his own good. God made man and woman, and it is his good pleasure that monogamy is the proper manner of the relationship between the sexes (p. 21).

The author is well acquainted with the critical works of Gressmann, Gunkel, Ungnad, Wellhausen, Erman, Jeremias, Barrois, Junker, Coppens, Father Schmidt and many others. He also draws freely on the Church Fathers and reveals throughout a balanced view of matters which often baffle the OT interpreter. William A. Mueller

Les Problemes Du Livre Des Actes. By Dom Jacques DuPont. Publications Universitaires De Louvain, 1950. 126 pages. $2.20.

The title of this book gives some indication of the contents of it. The author has gone to a great deal of trouble in searching in Europe and America for the most recent works on the book of Acts. He presents again the many problems of Acts and treats each one separately giving the latest information drawn from the most recent works. Chapter V which considers the Apostolic Council is of particular interest. In the chapter on the study of theology of Acts, Professor DuPont follows the book of W. L. Knox, *The Acts of the Apostles.* Two theses from the Southern Baptist Seminary are cited by the author though he states that he has not seen them. These theses were the work of Dr. Henry Turlington and Dr. O. L. Grant. On page 85 he refers to an article written by Dr. E. A. McDowell which appeared in the *Review and Expositor* in 1945.

Those who are interested in keeping up to date on the literature on the book of Acts will find that this book is the final word in that respect today.

Taylor C. Smith

The Renaissance in Historical Thought. By Wallace K. Ferguson. Boston: Houghton Mifflin Company. 1948. 429 pages. $5.00.

The author, a Professor of History in New York University, states in the Preface that due to the many conflicting conceptions that prevail among scholars concerning the Renaissance a re-interpretation is sorely needed. We have in this work an essay in historiography, portraying and reanalyzing not "the historical actuality" of the Renaissance as such, but rather "the mirrored reflections" of it in its interpreters these past 500 years.

The first three chapters survey the self-appraisal of the Renaissance in the minds of its earliest pioneers, the Italian humanists, as well as their confreres in Northern Europe and later humanists such as Vasari, Pierre Bayle and Cellarius. Each group, conditioned by its own bias and age, despite disagreements on details, yet agreed as to the novelty of

the Renaissance mood and outlook. They became pioneers of modern historiography, breaking gradually or radically away from a theological view of history to a more secular and natural interpretation. They also pioneered on behalf of a new periodization of history. In chapters IV and V the rationalist and romantic reaction towards the Renaissance are re-examined. Three full chapters, VII, VIII and X, are devoted to Burckhardt's contribution to the formation of the modern concept of the Renaissance. It held sway for half a century, but is now due for correction and re-appraisal. In his conclusion the author makes a number of valuable observations which future historians of the Renaissance may well take to heart. We mention a few:

1. Absolute judgments are impossible in historical writings. Each historian is subject to many conditioning influences and he better be aware of them. Let him state his bias at the outset. It will avoid confusion.

2. Ferguson stresses the effect of tradition on historical judgments. Its importance must ever be kept in mind, for historical facts are part of an evolving, constantly changing but continuous tradition (p. 387).

3. We are indebted to the humanists as pioneers in historiography. Through the refinement of methods and the vast increase of knowledge in all disciplines we have to-day a broader and deepened grasp of history and of the Renaissance. However, this broadening, paradoxically, has also led to a narrowing view among certain interpreters due to an excess in specialization.

4. Since there is a constant interaction between historical studies and our intellectual environment, the one conditioning and fructifying the other, and since, for better or worse, the historian's interpretations, projected upon the arena of history, become in turn ferments of new intellectual growth, it behooves each generation to strive after a new synthesis of the complex factors that constitute a movement like the Renaissance.

William A. Mueller

Marriage Counselor's Manual and the Sex Knowledge Inventory for Marriage Counselors. By Gelolo McHugh. Durham, North Carolina: Family Life Publications, Inc. $3.50 inclusive.

Marriage counselors are victims of their own subjective bias in dealing with the problems in sexual living presented to them by their counselees. Counselor's are prone to transmit their own erroneous sex information and attitudes to their counselees. Therefore, an objective test of the counselor's own knowledge has long been needed. Gelolo McHugh and his associates have devised such a test and it is available to all who are working in the field on a profession or semi-profession level.

This test will help the pastor to fill up the empty places and straighten out the warped places in his own sex knowledge and information. Theological professors teaching in the field of marriage and family living will find this a valuable teaching instrument in the training of theological students.

Briefly, the test consists of a booklet containing eighty multiple-choice questions on the general and specific issues concerning the sex life. The test is given by inserting and inexpensive, self-correcting answer pad in the booklet. The booklet can be used an indefinite number of times. The accompanying manual gives the key to correct answers and explains the reason behind the choices listed as correct. After the administration of the test to a group, a couple, or an individual, whichever the case may be, the counselor may with profit to the counselee use the manual as a discussion guide in an informal clarification of points of difficulty and disagreement.

The inventory is especially useful in a college, university or seminary setting in both group and individual counseling. I rather suspect that the pastor of a small town church would find it difficult to adapt to his people's needs. Likewise, I feel that the use of the test is indicated for people of an upper middle class cultural level and not for people of educational and economic status below the level. Furthermore, I feel that rural people would need considerable

family education and a profound identification with their pastor before they would accept such a teaching procedure.

Wayne E. Oates

Studien zur Epiklese der roemischen Taufwasserweihe. By Eduard Stommel. Bonn: Peter Hanstein Verlag. 1950. 112 pages DM. 6.50.

This work deals with the Epiklesis or the solemn prayer used in connection with the dedicatory consecration rite for the preparation of the baptismal waters. Such prayers are in usage for other sacraments. Wine, oil, milk, even the torture instruments of the Inquisition were thus blessed and consecrated. Our author is concerned to discover the origin of the *Taufwasserweihe*. In antiquity, we are told, water was believed to be inhabited by demons. This explains the rise of exorcism in the baptismal rite of the second century. This rite involved a positive and a negative element: the latter having to do with the cleansing of the water from evil spirits, the former the invocation in the Epiklesis of the Spirit or the Logos or the Father to come down into the baptismal waters.

As Baptists we do not share the sacramental view of baptism held by our Catholic friends. But from our point of view the following points in Stommel's monograph are of interest:

1. Stommel's reference to baptism as a *Tauchbad*, that is, a baptismal bath, points clearly to the ancient mode of baptism as immersion, symbolic to us of the death and resurrection of our Lord Jesus Christ accepted in humble faith by the repentant soul. On page 53 the author affirms that through some 1000 years the "new birth," mediated through baptism, took place *within* the baptistry.

2. We also read that the "baptismal candidates came forth from the baptistry . . . ", wherefore the outward act of baptism, immersion, easily lent itself to be compared with the idea of a birth.

3. Stommel also shows that the pictures of baptism found on the walls of the ancient Catacombs in Rome real-

istically portray the baptizer laying his hand on the candidate in order then to immerse him. (Realistisch ist die Darstellung des Täufers and seiner Haltung, wie er dem Täufling die Hand auflegt, um ihn unterzutauchen). Cf. p. 55.

4. It is also significant to note that the author admits that in the NT Church no such complicated rite as he describes existed. The question is pertinent: By whose authority came this complicated ritual and its sacramental interpretation into being? And why the many conflicting interpretations concerning its essential elements?

William A. Mueller

The Brethren of the Common Life. By Dr. Albert Hyma. Grand Rapids: Wm. Eerdmans, 1950. 222 pages. $3.50.

Doctor Hyma is Professor of History in the University of Michigan and an authority on many points of Renaissance and Reformation history, especially on the Brethren of the Common Life. An earlier work, of which this volume seems only a revision, is titled *The Christian Renaissance.* Always he evidences the Christian viewpoint. His *World History: A Christian Interpretation* is especially well adapted to the needs of the general reader.

The Brethren of the Common Life constituted one of the most interesting groups in Christian history. They exercised tremendous influence in the Low Countries and Germany during the fifteenth century, not only in religion but also, and more so, in education. Erasmus was a product of their famous school in Deventer in the Netherlands. Their great devotional classic, *The Imitation of Christ,* is commonly credited to Thomas a Kempis, but Dr. Hyma devotes fifty pages of this book to a discussion proving that Thomas was more an editor of works written by other Brethren—and a poor editor at that.

The other pages of the book contain a scholarly but dry and somewhat poorly organized account of these dynamic reformers, especially Gerhard Groote, Florentius Radewijns and Gerard Zerbolt. This reader, at least, was often confused as to time sequence and irritated that such lively and

dynamic men should be written about in so wooden a style. Nevertheless, the information is there and all who would know more about dissent from strict Catholic views and about influences that affected Reformation and modern times, especially in religious and educational matters, will do well to read.

S. L. Stealey

John Wesley's Journal. Abridged by Nehemiah Curnock. New York: Philosophical Library. 1951. 433 pages. $3.75.

Diaries always have a fascinating interest. Having been written without an eye to posterity they are revelatory of the person whose experiences they record. John Wesley, the founder of Methodism, was a man rich in human insight, evangelistic power and extremely honest in his self-appraisal. In these days of anxiety and unrest the leisurely perusal of this journal of John Wesley may prove a tonic to the soul. One is tempted to quote profusely from this valuable self-analysis of one of Christendom's greatest preacher-evangelists, but the scope of this review forbids it. At random this item from the first page throws light on how a man like Wesley spent his time on board ship when making his way to Savannah, Georgia, in 1735-36:

> Our common way of living was this:—From four in the morning till five, each of us used private prayer. From five to seven we read the Bible together, carefully comparing it with the writings of the earliest ages. At seven we breakfasted. At eight were the public prayers. From nine to twelve I usually learned German, and Mr. Delamotte, Greek. My brother writ sermons, and Mr. Ingham instructed the children. At twelve we met to give an account to one another what we had done since our last meeting, and what we designed to do before our next. About one we dined. The time from dinner to four we spent in reading to those whom each of us had taken in charge, or in speaking to them severally, as need required. At four were the evening prayers . . . From five to six we again used private prayers . . . At seven I joined the Germans (Moravians) in their public service . . .

> At eight we met again to exhort one another. Between nine and ten we went to bed, where neither the roaring of the sea, nor the motion of the ship, could take away the refreshing sleep which God gave us.

All this religious activity when Wesley was still, as it were, under the law. Aldersgate (May, 1738) lay still ahead with its soul shaking experience when he really found Christ. Chapter II of this journal tells that momentous story. We commend this inspirational journal most highly.

William A. Mueller

Mystic Rebels. By Harry C. Schnur. New York: The Beechhurst Press. 1949. 316 pages. $3.50.

The author, a refugee scholar from Europe, presents the reader with a graphic and fascinating account of four men who in their day and age made quite a stir. They are the first century Apollonius of Tyana, the radical Anabaptist Jan van Leyden of the 16th century, the strange and bizarre would be Messiah Sabbatai Zevi of Smyrna, a 17th century character, and finally the 18th century Cagliostro, charlatan and criminal who ended his life in prison. All of them packed a good deal of excitement, pretense, as well as achievement into their lives. They bore the ignomy of being radicals, disturbers of the tranquility of bourgeois society and were usually out of step with their more sedate contemporaries. To call them prophets and mystics of a sort may be justified, provided one defines one's terms. It ought to be remembered that there are false prophets as well as true ones.

Appollonius of Tyana, a native of Tarsus, heir of a considerable fortune that enabled him to travel to distant lands in the pursuit of wisdom, exerted a wide influence in his day. Emperor Alexander Severus (222-235) is said to have placed his statue in his private chapel, side by side with those of Abraham, Christ and Orpheus. Another emperor dedicated a temple to his memory (p. 75). Schnur asks the question why Apollonius never founded a religion of his

own. Various reasons are given: his appeal to the aristocratic few; his disclaimer of being divine; the villification by Christian writers.

The reader is advised to wear sharp eye glasses in perusing this book. The author has a strong bias against the detractors of his heroes and villains. Christianity in its orthodox expression fares ill in his hands. Its appeal to "the ignorant masses, to an uncultured and illiterate proletariat" is contrasted with Apollonius' rapport "with the aristocratic few" (76). The apostle Paul, dear to Christians of all communions, is called "the renegade Sha'ul," a Jew who "later achieved considerable fame" (17).

The chapter dealing with Sabbatai Zevi deserves careful study. The author describes him vividly in these terms:

> Here is a story full of seeming contradictions. We see a prophet who is honored in his own country, a self-proclaimed Messiah who survives, a renegade whose apostasy fails to discredit his message. We see a man who intended to reunite and redeem his people, causing a schism that split from top to bottom the least schismatic of faiths, a man whose latter-day followers debased the sincerity and purity of his creed into deliberate depravity (p. 159).

Schnur credits Sabbatai Zevi's mysticism as a source of rejuvenating an arrid and pettifogging Jewish Talmudism and as a forerunner of modern Zionism. Chassidism, originating in Poland in the eighteenth century, cultivating a new and passionate *amor Dei,* is also indebted to the strange man from Smyrna. And although Sabbatai "was not a leader, but rather a phantasmal shape, conjured up by the concentrated yearning of an age ready for a leader," he yet, despite his mediocrity and his lack of political wit, inspired "the undying nostalgia of Israel" for a national home.

William A. Mueller

The First Book of Maccabees. By Sidney Tedesche (an English translation). Introduction and commentary by Solomon Zeitlin. New York: Harper and Brothers, 1950. 292 pages. $4.00.

This book is the beginning of a series under the name of "Jewish Apocryphal Literature" which is now in preparation by a committee of outstanding Jewish scholars and is being sponsored by The Dropsie College for Hebrew and Cognate learning. Each book in the series will contain the best available ancient language text as well as an English translation with introduction, notes, and critical apparatus. The Greek text of I Maccabees is that of Rahlfs and the translation is by Dr. Tedesche. Dr. Zeitlin made some changes in the translation after consultation with Dr. Tedesche. The changes are based on variant readings found in the different versions of the Greek and Latin manuscripts, in Josephus, and the Church Fathers. In a few places Dr. Zeitlin made some changes because he believed that the Greek translator had misunderstood the original Hebrew and for that reason he has reconstructed the original Hebrew text.

After a foreword by A. A. Newman Dr. Zeitlin in his preface states that the time is ripe for Jewish scholarship to try to present to mankind a scientific edition of the Apocrypha and Pseudepigrapha. For two thousand years this literature has been neglected for the most part by Jewish scholars and now that their interest is revived in this literature a distinctive contribution is expected from them.

In the introductory chapter Dr. Zeitlin takes up the historical background of I Maccabees and also treats the usual literary questions connected with the book.

Taylor C. Smith

Bible History Digest. By Elmer W. K. Mould. New York: Exposition Press, 1950. 201 pages. $3.00.

Since Professor Mould realizes that a knowledge of history contained in the Bible is a necessary prerequisite to a literary, theological, or devotional study, he has in this book attempted to give a brief history of the Bible and in that

presentation he has tried to be as objective as possible. The author has slanted his digest for the needs of secondary-school students and Bible training classes in community schools of religious education. I am amazed at the masterful way in which Professor Mould has handled his material. He does not ignore nor omit the many problems of Old Testament study. He uses the latest information from archaeological discoveries for his dates and also for the treatment of problems connected with Old Testament study. This technical material is used in such a way that a child would consider it very fascinating.

The digest begins with the Nomadic age, the earliest epoch of biblical history, and concludes with the establishment of Christianity around A.D. 100. One of the important features of the book is the maps and diagrams. Professor Mould has been Professor of Biblical History and Literature at Elmira College since 1919. He is former president of the National Association of Biblical Instructors.

Taylor C. Smith

De lo Espiritual en la Vida humana. By Enrique Molina. Santiago-Chile. Editorial Nascimento. 1947. 230 pages.

The author of this work is Rector and Professor of Philosophy in the University de Concepciõn in Chile. He is a prolific writer, having some 18 books on philosophy, culture, history, ethics and education to his credit. Molina is a specialist on Henri Bergson. In this book he is eager to demonstrate the fact of spiritual realities, but not for those who already are deeply aware of these realities but for those who somehow are in doubt about them. Thus, in eight well rounded chapters the author confronts us with the question regarding the ultimate meaning of ilfe. He considers his work to be "una tentativa de reconstruccione interpretacion filosofica a la vez-que toma como punto de partida, como base inequivoca, lo que existe de espiritual en la vida humana" (p. 5).

In the pursuit of his aim Molina explores the idea of progress from Lucretius to modern thinkers like Hegel,

Comte, and Bergson. He reviews the opponents of the idea of progress such as Chateaubriand, De Maistre and Lamenais and particularly Schopenhauer, Ralph Inge and the pragmatist F.C.S. Schiller. Spengler's corroding pessimistic view of history is also examined. Molina wisely points out that often ordinary folk who suffer a great deal are far less pessimistic than isolated scholars who write about man's plight. What is progress? It is a new idea serving the good we read in chapter 4. The manifold meanings of "spiritual" are studied in chapter 5. The author defends the spiritual element in culture in terms of man's highest religious insights. He has a loving eye for worthwhile in the most untoward places. The Christian faith is the pinnacle of true spirituality.

William A. Mueller

The Religion of College Teachers. By R. H. Edwin Espy. New York: Association Press, 1951. 216 pages. $2.75.

The purpose of this volume is to examine the beliefs, practices and religious preparation of faculty members in church-related colleges. What factors enter into the choice of an individual to enter this vocation? How well has the teacher in the church-related colleges been able to integrate religion and education? What are the formative factors in the teachers background? These are some of the questions considered.

However, the most important and revealing question considered was, what bearing does the teacher's beliefs and practices have upon his life work? Some general conclusions might be noted. There seems to be a hiatus between (1) religious beliefs and educational concepts, (2) religious beliefs and choice of subject matter content and (3) religious beliefs and the disclosure of those beliefs in teaching. In *College Teaching and Christian Values* edited by P. M. Limbert, teachers from various fields pointed out how Christian values could be brought out in college classroom teaching. But the findings of this volume indicate this is not being done on a widespread scale. Some felt that when the study

in their field undermined the faith of their students they had no responsibility to help reconstruct the student's faith.

Perhaps most disconcerting was the absence of any unified, commanding concern which could be interpreted as a clear consensus of the teachers regarding the basic needs of Christian higher education. "The ones who ought to be in the forefront of the battle seeking the solution to these perplexing problems seem to be as confused as the rest."

Finley Edge

Growing Points in Educational Research. Official Report of the American Educational Research Association, 1949. 340 pages. $2.00.

Several different articles, referred to in contemporary psychological literature and published in this book, attracted the attention of this reviewer and prompted him to request the report for review. These articles are as follows: "The Implications of Nondirective Counseling for Classroom Teaching," by Paul Eiserer; "An Integrated Plan for Education in Human Relations," by Ralph Ojemann; "Personality and Intellectural Functioning in Graduate Students," by Lee J. Cronbach; "Cooperative Study of College Teaching Proceduers," by James G. Umstattd; "Evaluation of Instruction and Learning in Advanced Military Programs," by Robert L. Davis.

A composite impression gained from the reading of this whole report indicates that "growing points in educational research" are converging in the same direction: (1) Military education has shown that the length of time and the amount of material in the average curriculum of almost any level of education can be decreased by the elimination of unessential details and the unnecessary overlapping of courses. From the point of view of family integration, extended educational requirements have delayed the adolescence of many young people. Economy of time is indicated. (2) Furthermore, therapeutic psychology and mental hygiene are moving into the realm of educational philosophy and practice with significant changes in both materials and methods of education. This is particularly evident in the experiments at the Uni-

versity of Chicago in group dynamics as an educational method, and in the Ojemann projects in human relations at The University of Iowa. Surface approaches to human relations and to classroom situations are being discarded in favor of depth and multiple-causation approaches to human behavior.

The members of the boards of trustees of colleges, seminaries, and preparatory schools, the members of the faculties of such schools, and the alert pastor who is interested in improving his church school will profit considerably by careful study of this report. Wayne E. Oates

The Dagger and the Cross. By Culbert G. Rutenber. New York: Fellowship Publications. 1950. 134 pages. $1.00.

Dr. Rutenber of Eastern Baptist Seminary, widely acclaimed as youth and college campus lecturer, grapples in his book with the bewildering ramifications of the peace and war problem. What Carl F. Henry in his "The Uneasy Conscience of Fundamentalism" sought to do with regard to the blindness of fundamentalists on the social question; what Wayne Oates has tried to achieve in his "The Christian Pastor" respecting the blindspots of psychiatry and dabblers in that lore, providing a sounder biblical foundation for the pastoral counselor, that Rutenber seeks to accomplish for his fellow-pacifists and other Christians who have an all too easy conscience on this problem of Christian pacifism.

Rutenber is no blind optimist in his advocacy of pacifism. He knows of the deep wound in man's spirit, man's radical sin and his estrangement from his maker. He sees clearly entrenched evil in the institutional structures of society. Seriously he considers and weighs the structures against pacifist assumptions by men like R. Niebuhr, E. Brunner and Boettner. Calmly he appraises the verdict of history on the war system. There is to Rutenber no easy solution to the formidable question on war and its abolition. But grapple we must with the monster of war which rational men almost everywhere deplore, which they would banish forever from the earth as they have banished slavery and other evils.

The heart of Rutenber's book seems to lie in Chapter III. For here he confronts us with the witness of the New Testament regarding peace and war. The author examines diligently the chief proof-texts which traditionally have served Christian defenders of the necessity of war. These passages are: Matt. 22:21; Romans 13:1-4; Matt. 24:6; John 2:15. Matt. 10:34 and Revelation 19. Rutenber proves his skill as an exegete and historian in the analysis of these passages. What about his conclusion? To this reviewer at least Rutenber has well established his contention that these passages by no means and unmistakably justify the Christian's participation in war. Moreover, the New Testament, when its great guiding principles are properly considered, apart from any specific poof-texts, overwhelmingly stands on the side of the peacemakers, being inspired by the Prince of Peace, even Jesus Christ our Lord. The experience of the Church before Constantine, as Cadoux has shown, also points to the Church's non-participation in the wars of its day.

The chapter—BUT THE OLD TESTAMENT SAYS—is unique in the history of biblical interpretation. It must be read to be both enjoyed and appropriated. Chapter IV is crucial to the whole discussion of this matter.

Chapter V on Love, JUSTICE AND THE STATE deserves the reader's most careful attention. There is here a fine balance of appraising the relevance of each of these ideals in relation to the State. Rutenber holds that unqualified obedience to the State is blasphemy. Our modern experience with totalitarianism ought to incline us to the acceptance of this view. The First Commandment makes this judgment inescapable. The history of the Church at its best confirms the truth that only GOD as sovereign ruler deserves unqualified obedience.

Students in college and seminary, young people at their assemblies, Bible students and all men of good will do well to ponder this disturbing and enlightening book. $1.00 is the price!

William A. Mueller

Baptists and Disciples of Christ. By E. Roberts-Thomson. London: The Carey Kingsgate Press Ltd. 195 pages. 3s. 6d.

The author deals in this volume with a question of particular interest to Baptists and Disciples alike the world over, and most especially to these groups in America.

One will not find in this comparative study a comprehensive treatise upon which to evaluate the proposed merger of Northern Baptists and the Disciples of Christ. One, however, will find gems of information embedded in the framework of the study.

The author reaches his best presentation through the parallels which he cites between the early Campbellite controversy and the later Baptist developments. His hope, however, of seeing a merger of these separate groups in the near future is well expressed, but hardly justified by facts revealed in his study.

The work reads like the thesis it is, upon which the student has given much labor and from which he has garnered much knowledge. It cannot be said that the student has communicated this knowledge with the skill of a master, but the reading of the book will stimulate one's inquiry into this area with greater zest.

Edwin F. Perry

Handbook of Denominations in the United States. By Frank S. Mead. New York and Nashville: Abingdon-Cokesbury Press, 1951. 207 pages. $2.75.

A quite useful book—concerned with the history, doctrine, organization and present status of 255 American denominations and cults. The facts regarding the various groups are given, in the main, in fair and friendly spirit.

Naturally, if not wholly unavoidably, there are numerous minor errors. In the articles on the Baptists alone there are a few slightly misleading or ambiguous statements. Yet, in general, I would call the Baptist articles fair and accurate. Indeed, the book as a whole is a helpful summary and report of our complex ecclesiastical scene. It should be found useful as a reference book where one is concerned to discover the surface data of a denomination in question. In this

capacity it is a book well worth owning, and accomplishes the author's purpose in a satisfactory manner. Abingdon-Cokesbury is one of the few houses left in America which publishes good books at moderate prices.

T. D. Price

Libelli Sacramentorum Romani. By Alfred Stuiber. Bonn: Peter Hanstein G.M.B.H. 1950. 92 pages. DM. 6.50.

This monograph, a doctoral dissertation at Bonn University, seeks to trace the historical development of the falsely so-called Leonine Sacramentary, for years attributed to Leo I, but really hailing from the 5th or 6th centuries. In the absence of all authentic external sources the investigator makes a detailed critical analysis of the text of the Sacramentary called L for short. He also attempts to disentangle the fragments of liturgical formulae scattered through the rather uneven text of L. After a search for the Roman origin of the document under review—for which the author makes a good case—he subjects the contents of L and its probable date to thorough scrutiny. Finally, the methodology of the collector of L is investigated and an attempt made to find a new and more appropriate name for this liturgical document. All of this is conceived as spade work for other scholars who, Stuiber hopes, will use his researches for furnishing a new critical edition of L.

William A. Mueller

Pastoral Psychology: A Study in the Care of Souls. By Gote Bergston. London and New York: Macmillan Company, 1951. 227 pages.

Very few books in the field of pastoral psychology have come to this country from the old world in the most recent revival of interest and research in the field. Now, Gote Bergston, of the Institute of Psychology and Spiritual Counsel, Stockholm, gives us this book. Out of the warmth of a clinical setting, apparently, the author of this book gives a psychologically profound and religiously evangelical approach to many problems that are of primary concern to the pastoral psychologist. He is not merely an imitator of earlier

writers, but begins with his own empirical approach to the problems of confession, the psychology of unbelief, symptomatic religiosity in neurosis and insanity, and the psychology of conversion and growth in grace.

Particularly helpful is the author's frank recognition of a need for divine authority, if not human, in personality, which, when not recognized and accepted by an individual results in what he calls an "absolute sense of guilt," the kind which the Psalmist describes when he says: "Against thee, and thee only, O God, have I sinned . . ." Also, the author shows clear ethical perception in his statement that we need morality based on reverence for personality rather than the fear of our own impulses or the consequences of expression those impulses. The most helpful thing about the book, however, is that the author takes the religious consciousness as a reality in its own right, and not as just an epiphenomenon of nature nor as something that he must reduce to absurdity through a religious nihilism.

Wayne E. Oates

By the Finger of God. By S. Vernon McCasland. New York: The Macmillan Company, 1951. 140 pages. $2.75.

The subject of demon possession and exorcism in early Christianity has furnished the basis for several interesting publications. Dr. McCasland, Professor of Religion at the University of Virginia, deals with the subject from the standpoint of his thesis: "Demon possession is an ancient expression for mental illness." Though hardly as scientific a treatise as the author claims it is not primarily a theological study. Perhaps "historical" and "literary" characterize the method more clearly.

Phenomena contemporary with the New Testament are cited to demonstrate the historicity of the New Testament examples. This comparison, coupled with a brief statement as to the Messiahship of Jesus, is wholesome. The specific examples from contemporary literature offer a handy explanation of New Testament cases. Though the reader may or may not accept the thesis, there is a feeling that it is

offered too frequently as a pre-supposition to the arguments as they are developed. However, this book is a fresh treatment and will prove quite interesting to a variety of readers.

J. Estill Jones

The Seven Steps to Spiritual Perfection. By Gerard G. Carluccio. The University of Ottawa Press. 1949. 240 pages.

This doctoral dissertation which the author presented to the Catholic University of Ottawa, Canada in 1945 is an exposition of the doctrine of the gifts of the Holy Ghost as found in the 6th century writings of Pope Gregory the Great. Although scholars like O. Lottin, K. Boeckl, B. Lavaud, J. Bonnefoy and Schindler have written learnedly and with much appreciation of the doctrine as held by Thomas Aquinas and his contemporaries, they have neglected that of St. Gregory. Hence the need of this thesis.

Father Carluccio seeks to show that Gregory's doctrine concerning the gifts of the Holy Spirit was both coherent and unified. He does not try to trace the source of Gregory's doctrine, but simply explores some of the major works of the first Gregory such as the Commentary on Job, his homilies on Ezekiel and on the Gospels, his Pastoral Rule, the Dialogues and the Register of Epistles for his purpose. It is of interest to learn that Gregory derived the seven doctrines of the Holy Ghost from an allegory based on the seven sons of Job. The latter represent the seven gifts. Their three sisters symbolize the three theological virtues of faith, hope, and charity. Through these seven gifts, also called virtues by Gregory, the Holy Spirit continues the life of grace in the soul. While the sacraments, also seven in number, according to Catholic teaching are the principal means of sanctification *extrinsically,* the seven gifts of the Holy Spirit are thought of as the principal means of sanctification *intrinsically,* that is, dynamically, for by them the soul is enabled to retain the life of God.

William A. Mueller

College Teaching and Christian Values. Edited by Paul M. Limbert. New York: Association Press, 1951. 187 pages. $2.75.

The purpose of this book is two-fold. Perhaps the basic purpose is to point out to young people the opportunities to teach religion in college—regardless of field—and to attract and challenge some of our finest young people to enter this vocation. The second purpose is to point out how one may—in fact, as a Christian, how one inevitably must—teach religion regardless of the field one happens to be teaching.

A representative from eight fields (the physical sciences, biology, history, economics, sociology, psychology, literature and religion) writes a chapter indicating why and how religious values in his field must be taught. Along with specific issues related to religion that are brought up in class, such matters as the importance of the teacher's attitude toward religion, his life and influence, his loyalty to his church, his life in the larger community are mentioned.

It is hoped that the book will achieve its purpose and that more of our young people will see in college teaching a real Christian vocation.

Findley Edge

Expository Thoughts on the Gospels. By J. C. Ryle. Grand Rapids: Zondervan Publishing House. Vol. 3, John 1:1 through John 10:9. Vol. 4, John 10:10 through the end. Vol. 3, 635 pages. Vol. 4, 753 pages. $4.95 per volume.

These two volumes complete the series of Ryle's classic exposition. The reprint offers the expositor of this century a rich and profitable link with the Bible students of the last century. The notes are well arranged and expositions are clearly and simply presented. It is confessedly a homiletical presentation. Indeed it is somewhat surprising to discover nearly every "thought" so easily divisible into three points after the style of the last century. The number of pages of each volume indicates the voluminous treatment which in itself becomes monotonous to the modern student.

J. Estill Jones

Standard Dictionary of Folklore, Mythology, and Legend. Edited by Maria Leach. Volume Two: J-Z. pp. 539-1196 numbered consecutively with Volume One previously published. Funk and Wagnalls Company, New York, 1950. $7.50.

The appearance of this second volume completes a most unusual and valuable set. All but endless research by trained writers has brought together a veritable treasure of ancient mythology and folklore, skillfully tracing the relationships of various tales and customs. The articles cover a vast range of cultures, such as Japanese, Latvian Melanesian, Pennsylvania Dutch, Slavic, etc. There are stories of Jack the Giant-killer, Laocoon, Marduk, Osiris, Silver Fox, and Tonttu. No student of anthropology or mythology should be without this convenient reference book.

H. C. Goerner

With Singleness of Heart. By Gerald Kennedy. New York: Harpers. $2.00.

Another valuable book on preaching is here added to Bishop Kennedy's "His Word Through Preaching." After an opening Chapter on the double-minded man come invigorating discussions of the preacher as Critic, Pastor, Evangelist, Revealer, Repairer, Saint and Teacher. The publisher's word is a true description: "Challenging writing on the give-and-take of pastoral ministry today."

Anointed to Preach. By Clovis G. Chappell. New York: Abingdon-Cokesbury. $1.50.

Readers of Dr. Chappell's sermons—and they are many—will be glad to have from him his idea of preaching. These personal footnotes to homiletics are a valuable contribution to the literature of preaching.

Go Tell the People. By Theodore Parker Ferris.
The Grace Wherein We Stand. By George J. Jeffrey. New York: Scribners. $2.00.

These two Scribner's books should be added to the pastor's reading. "Go Tell the People" is about the sermon: its purpose, content and form, with a closing chapter on the

personal problems of the preacher. "The Grace Wherein We Stand" (the Warrack Lectures) includes lectures on the preacher's theme, resources, preparation, and pulpit experience; also lectures on the preacher's devotional life and character. They help to tighten the belt and face the task with a quickened spirit.

The Steadfast Heart. By Mary Wolfe Thompson. New York: Longmans, Green and Company, 1951. 248 pages. $2.50.

An interesting situation is created in this novel for teenagers and developed to a happy conclusion. Fifteen-year-old Jo, "a state ward," is placed for adoption in a strange community. Her successful efforts to become a part of this new life, hindered somewhat by her family, furnish the plot for the story. The author has achieved a nice character portrayal in Jo, though the development of the plot is a bit strained.

The Face of Our Lord. By Paul S. Rees. Grand Rapids: Wm. B. Eerdmans Company. $1.00.

A series of sermons on the spiritual qualities and experiences suggested in texts that make reference to the face of our Lord. Well written and worth while.

The Word in Season. By Hughes Wagner.

For ministers who plan their preaching this volume will be suggestive. The sermons are written "to meet the changing spiritual climates of the seven liturgical seasons of the church year." For those who do not plan their preaching it should commend some plan, not necessarily the "church year," for so important a task. The sermons, however, were not written to commend a plan. They are well worth reading.

BOOKS RECEIVED

Clouds and Rainbows. By Russell V. DeLong. Anderson, Indiana: The Warner Press, 1950. 112 pp. $1.25.

Sermons for Special Days. By Charles M. Crowe. Nashville: Abingdon-Cokesbury Press, 1951. 171 pp. $2.

Message of Christian Brotherhood. By W. Dale Oldham. Anderson, Indiana: The Warner Press, 1951. 128 pp. $1.75.

The Song That Jesus Sang. By John Linton. Grand Rapids: Wm. B. Eerdmans Company. $1.00.

Fun and Festival from the Other Americas. By Rose N. Wright. New York: Friendship Press, 1951. 48 pages. $.50.

Outline Studies in Mark. By John L. Hill. Nashville: Abingdon-Cokesbury Press. 181 pages. $1.50.

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